The Era
Improvement
January 1970

"In the Beginning"– special feature on the Creation

See page 33





Returning veterans and missionaries:

look what's happening

BYU Spring Semester!

Spring is an active time on campus. The activities are spirited and many as the student body itself. Become part of the campus life of a great university. If you've been away, spring semester is the opportune time to re-enter. Your experience and maturity will be welcomed as you continue your college career. Apply for transfer or re-admission to Brigham Young University by January 19, 1970. Class registration for the spring semester begins February 2, 1970.

Meanwhile, students who plan initial enrollment next fall should take note of the timetable of events to be completed.

BRIGHAM YOUNG UNIVERSITY

Dates to remember:

Feb. 2-3—Spring Semester Class Registration
Feb. 21—American College Test (register Jan. 19)
Mar. 1—Final date for scholarship applications by incoming freshmen.
April 25—American College Test (register Feb. 2-Mar. 23)
April 30—Final date for new freshmen to apply for Fall semester admission.
May 31—Final date for admission application for Summer School 1970.
July 1—Final date for scholarship applications for transfer students.
July 31—Final date for admission applications of transfer, former and graduate students.
Sept. 17, 18, 19—Class Registration

The Improvement Era

The Voice of the Church • January 1970 • Volume 73, Number 1

On the Cover:

It seems appropriate to begin a new year and new decade on the subject of the Creation. Our cover is a portion of a new painting commissioned by the Church, representing the creation of animals and fowls. It was painted by Stanley W. Galli, as were five other paintings reproduced in this issue. These paintings are to be used in the Visitors Center at Independence, Missouri; copies will also be used throughout the Church. See "In the Beginning," page 33.

This month we introduce a new department—"Research & Review," a feature that will appear



Dr. Madsen



Dr. Landau



Dr. Arrington



Brother Payne

in most issues and is designed to acquaint readers with important findings that have been made by Latter-day Saint scholars in their research for master's theses and doctoral dissertations. Other matters determined to be of interest to members of the Church will be treated. To assist in this assignment, the *Era* announces the appointment of three new contributing editors, all of whom have attained professional eminence as well as have served widely and faithfully in the Church: Dr. Truman G. Madsen, director of the Institute of Mormon Studies, Brigham Young University; Dr. Elliott Landau, professor of education, University of Utah; and Dr. Leonard Arrington, professor of economics, Utah State University. A fourth contributor in this department will be Albert L. Payne, who has been contributing editor from the seminaries and institutes since 1968. Hopefully, readers will find this department a great source of help and insight.

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David O. McKay, Richard L. Evans, Editors; Doyle L. Green, Managing Editor; Jay M. Todd, Assistant Managing Editor; Eleanor Knowles, Copy Editor; Mabel Jones Gabbott, Manuscript Editor; Albert L. Zobell, Jr., Research Editor; William T. Sykes, Editorial Associate; G. Homer Durham, Hugh Nibley, Albert L. Payne, Contributing Editors; Marion D. Hanks, Era of Youth Editor; Elaine Cannon, Era of Youth Associate Editor; Ralph Reynolds, Art Director; Norman Price, Staff Artist.

W. Jay Eldredge, General Manager; Florence S. Jacobsen, Associate General Manager; Verl F. Scott, Business Manager; A. Glen Snarr, Circulation Manager; S. Glenn Smith, Advertising Representative.

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The Editor's Page

By President David O. McKay

What Doth It Profit?

• "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" (James 2:14.)

In this significant passage, James decries the impotency of faith as a merely intellectual perception and implies the importance of the application of truth to daily life and conduct. He teaches that faith is dead and useless unless it expresses itself in a true life and true Christian activities.

There has been, and is today, too much discrepancy between belief and practice, between the proclamation of high ideals and the application of these ideals to daily life and living.

The Church of Jesus Christ of Latter-day Saints believes that in his life and teachings Jesus Christ reveals a standard of personal living and of social relations that, if fully embodied in individual lives and in human institutions, would not only ameliorate the present ills of society, but would also bring happiness and peace to mankind.

If it be said that during the past nearly two thousand years so-called Christian nations have failed to achieve such a goal, we answer that all failure to do so may be found in the fact that they have failed to apply the principles and teachings of true Christianity.

To every sincere follower of Christ, religion should denote not only a sense of relationship to God, but also an expression of that feeling in actions with respect to right and wrong and obligation to duty.

This was undoubtedly the kind of religion Patrick Henry had in mind when, in the closing scene of his life, he said: "I have now disposed of all my property to my family. There is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had not given them one shilling, they would be rich; and if they had not that, and I had given them all the world, they would be poor."

Pure religion gives one power to rise above the selfish, sensual, sordid life; it enables one, as one philosopher has said, to "experience a divinity in life above and beyond the world of sensible reality. Without this religion," this philosopher continues, "no true civilization is possible. A civilization declining all contact with a supernatural life and refusing to establish those mysterious inner relations gradually becomes a parody of civilization."

For thousands of years the human family has suffered from unrestrained expressions and manifestations of selfishness, hatred, envy, greed—animal passions that have led to war, devastation, pestilence, and death. If even the simplest principles of the Savior's teachings had been observed, history would have been changed.

If you are now thinking that the application of Christ's teachings is impractical under modern conditions, let me ask you to bring to mind a few specific examples of people who have devoted themselves to the common good. Read the life of Florence Nightingale, and a million others like her, unheralded and unsung. Think of the Red Cross, a comparatively recent organization among Christian nations. Think

of Abraham Lincoln consecrating his life to his country. If you still are doubtful, consider the humble life and great achievements of Dr. George Washington Carver, of whom it was said that he had done "more than any other living man to rehabilitate agriculture in the South"; he refused a proffered salary of $100,000 (a fabulous figure in those days), preferring to devote his talents and energy to the benefit of his fellowmen.

Christianity applied to daily life!

The Church of Jesus Christ of Latter-day Saints accepts as literally true the words of Jesus: "I am come that they might have life, and that they might have it more abundantly." (John 10:10.) We believe, however, that this abundant life is obtained not only from spiritual exaltation, but also by the application to daily life of the principles that Jesus taught.

These principles are few and simple and may, if desired, be applied by every normal person. The first of these, and the foundation upon which a true Christian society is built, is: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . ." (Mark 12:30.) A belief in a Supreme Being who lives and loves his children—a belief that gives power and vigor to the soul. An assurance that he can be approached for guidance, and that he will manifest himself to those who seek him.

Another is the acceptance of the truth that life is a gift of God and therefore divine. The proper use of this gift impels man to become the master, not the slave, of nature. His appetites are to be controlled and used for the benefit of his health and the prolongation of life. His passions are to be mastered and controlled for the happiness and blessings of others and the perpetuity of the race.

A third principle is personal integrity. By this I mean plain, everyday honesty, sobriety, and respect for others' rights, such as will win the confidence of one's fellows. This recognition applies to nations as well as to individuals. It is as wrong for a nation, because it is powerful, to steal from another and oppress it as it is for an individual to rob and kill his neighbor.

A fourth essential is social consciousness that awakens in each individual the realization that it is his duty to make the world better for his having been in it. The very heart and spirit of this standard is expressed in the statement of the Prophet Joseph Smith: "If my life is of no value to my friends, it is of no value to me."

Someday intelligent human beings will realize the importance and benefit of living in right relations one with another. When that time comes, the Savior's prayer will be in people's hearts: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. . . ." (John 17:21.)

This condition can be achieved not alone from mere belief, nor from oratorical exhortations, but by the application in business, social, and national life of the principles of the gospel of Jesus Christ. ○



Give her what you know she wants instead of what you think she should have.

A Happier Marriage | Part 1

Developing Together

By J. Joel and Audra Call Moss

• What did you two most enjoy doing when you were courting—holding hands, walking, window-shopping, dancing, picnicking, studying; going to movies, plays, sports events; arguing about athletic teams, politics, or other issues; going out to dinner; talking? Besides being in love, you were sharing activities that created friendship bonds between you.

Now you have been married for some time. What has happened to this friendship? If you enjoyed dancing, how long after marriage was it before you stopped going to dances? Your first child cut in half your talking as a couple, and the half that remained is made up of a great deal of business talk—the business of family life. How long has it been since you went window-shopping together? When did you have your last picnic together? When was the last time you went walking together just for the pleasure of walking and talking?

A marriage is a series of friendship careers. Love serves as its underlying theme. Friendship careers provide it with the new challenges around which the relationship further develops. Each type of friendship career with one's partner comes into being, rises to a peak of enthusiasm, and then wanes away. It becomes an item tucked away in the memory chest of sentimental valuables.

This memory chest with its wonderful assortment of friendship patterns offers a real security to marriage. But all it offers is what we have been. Further development of our relationship calls for us to expand our lives into new friendships.

It is likely that you have been dancing friends, traveling friends, child-rearing friends, and many other kinds of friends, as well as lovers for many years. All those friendships have added to the magnetic power of your relationship. But its enthusiasm still calls for new friendships.

As one wife said, "We have gone through rifle hunting, shotgun hunting, bow and arrow hunting, spear fishing, lake fishing, river fishing, golfing, tennis, and you name it."

What are you sharing now besides those things that have come and peaked and waned? What will you be sharing next year? You should even be sharing the separate adventures husband and wife

have as they pursue different activities as well as adventures that you have together.

In marriage, partners must remain interesting persons for each other. Much is written about how to remain an attractive figure physically, and physical appearance is certainly a meaningful concern. But nothing makes a person more interesting than a new enthusiasm. It leaves its effects in the appearance, conversation, attitude, feelings, and responses.

We are not all equally capable of initiating new experiences that may be shared. Some of us want shared experiences but find it easier to share that which is initiated by others. Some persons who frequently initiate sometimes tire and think the other partner ought to take more initiative. It is a wonderful idea, but in many cases it just won't work. If you have the capacity to initiate, you owe it to your marriage to do so. Your partner will acquire initiative as he grows in the security provided through good friendship experiences.

It is important to realize that marriage partners do not share these experiences in the same way. How something is shared is an individual matter. Many married people complain that one partner isn't involved in the marital experience. When the situation is explored, we usually find that both partners are involved; the real complaint is that one partner is not involved in the particular way that the other person would like him to be involved.

Having noted that couple friendships are important, let us now look at some particular ways in which we can renew the enthusiasm of our relationship and help it develop. A week-long trip may leave you and your partner younger, and marriages need an occasional shot in the arm like this —it gives the motivation to keep trying. But we don't have to go away to open new friendships. We can open up a new area by taking up an interest together—bowling, or some other sport activity, a hobby, art work, music—the list is endless. We sometimes make the excuse that we have neither the time nor the money. How often are we telling the truth and how often are we merely seeking to avoid anything that might cause us to look a little foolish? Cicero, the great Roman writer, had one of his characters learning Greek in his seventies. A friend of ours in her forties is learning to play the piano.

A second thing we can do to provide enthusiasm is to ask our partner questions. "But," you say, "I do that all the time." Sure we do, and the questions are most fascinating! "How did things go today?" "What do you want from the store?" "Will the car be available tomorrow?" "Did you get my pants fixed?" We often ask beautiful questions that would challenge the intellect of a six-year-old!

How about trying some other questions? "Just how do you feel about Vietnam?" "What would you most like to do in the next year?" "How do you feel about the plans for the new community center?" "What was the most interesting thing that happened to you today?" "What one thing could I work at that would please you?"

These questions should open up lively discussions. How else can you expect to learn more about the uniqueness of your partner than through exploration of his mind? Some persons say, "But I don't see any questions on your list that appeal to me." You should! But you don't have to use them. Make up your own. Just follow one basic rule. All questions should ask the partner to tell how he *feels* or what he *thinks* about something. Only such questions can invite open-minded discussion through which mutual growth and appreciation occur. The most significant sharing between couples is appreciative sharing of each other's feelings.

Finally, take time to give some excitement to your married life. There are thousands of things that could do this. A group of married persons in a brainstorming project came up with some suggestions. Part of the list is given below. Some of them may not appeal to you, but most of them would guarantee some excitement. If it does nothing else, reading the list ought to give you a few chuckles. They're good for marriage, too!

Ways to Make Your Marriage More Exciting

What a husband can do:

1. *Kiss the back of your wife's neck once a day.*
2. *Don't think you always have to keep your chin up. Cry a little—she'll love mothering you.*
3. *Bring her flowers while she can still smell them.*
4. *Use the same good manners with your wife that you would with a business client.*
5. *Bring home some phonograph records of songs you both remember fondly.*
6. *Even if you've been married a long time, compliment her*

Dr. J. Joel and Audra Call Moss are parents of six children and popular lecturers on improving family relationships. Dr. Moss is chairman of the Department of Child Development and Family Relationships at Brigham Young University.

Tell the neighbors you're happily married—it will get back to your husband and please him.



Illustrated by Ted Nagata

on her cooking.

7. *Ask your wife's advice on business problems and sometimes take it.*
8. *Don't think tenderness is sissified; it's really strength.*
9. *Send presents to your wife for no reason at all.*
10. *Give her what you know she wants instead of what you think she should have.*
11. *Never say, "I had that for lunch today."*
12. *When she is telling a story, don't give away the punch line.*
13. *Learn some new jokes for the sake of your wife, who has heard the old ones.*
14. *Never ask her, "What have you done all day, dear?"*
15. *Kiss her in public. She may look embarrassed and sound sore, but she'll love it.*
16. *Take her out for the weekend.*
17. *When you have finished reading this article, walk over to her and tell her that you are glad you married her and that you would do it all over again.*

What a wife can do:

18. *Tell the neighbors you're happily married—it will get back to your husband and please him.*
19. *Don't tell him your problems until you've fed him.*
20. *If it's a real disaster—like taking the fender off the car —make the dinner an especially good one.*
21. *Treat your husband with at least the same attention and love you give your children.*
22. *Learn to translate your husband properly. "You look okay" may mean "Darling, you look wonderful tonight."*
23. *Write him a love note once in a while.*
24. *Have a comfortable home where he can relax.*
25. *Don't make him the family "meany." Don't say to the children, "Just wait until*

your father gets home" or "I want to let you, but Daddy says no."

26. *Remember the things you said and did to land him, and try them again.*

27. *Don't shush your husband if he sings at parties.*

28. *Don't keep telling him he's too old to do some of the things that he wants to do.*

29. *Don't be on the telephone when he comes home, and don't start talking on the phone until after he leaves in the morning.*

30. *Be home when he gets there.*

31. *Don't wear curlers when he's in sight.*

32. *Put on your cold cream in the daytime.*

33. *Find some place to keep the bobby pins, all of them.*

34. *If he's usually amorous and aggressive, turn the tables once in awhile.*

35. *Pay cash for his presents—don't buy him a gift and then charge it to him.*

36. *When he brings home a mess of fish—no matter how unappetizing—clean them, cook them to the best of your ability, and eat them.*

37. *Don't keep asking him, "Do you love me?"*

38. *Believe him when he says that he does.*

39. *Sometimes* you *take the baby-sitter home.*

40. *Don't give him surprise parties.*

What you both can do:

41. *Treat each other occasionally as though you were meeting for the first time.*

42. *Don't call each other mother and father, and stay away from the couples who do—unless they are 80.*

43. *Go to an auction together.*

44. *Never sleep on a problem without a solution or some agreement.*

45. *As you say your prayers together before you go to sleep, have your thoughts on something higher than your problems.*

46. *Have a big family Bible; read together from it, as well as our other scriptures; enter family records in the Bible.*

47. *Take up a daring sport that you can do together, such as skin diving, water skiing, or mountain climbing.*

48. *Stop keeping up with the Joneses.*

49. *Drop friends who are always bickering.*

50. *If one of you puts the first dent in the new car, laugh about it—even if it kills you.*

51. *Don't live all your life by the clock—don't condemn the other if one is a little late.*

52. *Avoid getting angry at the same time.*

53. *Have a large family.*

54. *Respect each other's privacy.*

55. *Contribute to the support of a foster child and correspond with the child.*

56. *Don't sacrifice all your fun today for what you think may be security tomorrow.*

57. *Take a walk in the rain together.*

58. *Brainstorm problems with the whole family.*

59. *Toss out the furniture that irks you.*

60. *Spend the night at a hotel.*

61. *Make a family picture album together.*

62. *Have one night out alone at least once a month.*

63. *Switch off the TV and talk.*

64. *Always have some project going for the future—something to do, build, or buy.*

65. *If you have relatives living with you, see if they can visit someone else occasionally.*

66. *Drop the words I, me, and mine from your vocabulary and use we, us, and ours.*

67. *Build each other up in public. Don't try to compete.*

68. *If you must take medicine regularly, keep it out of sight.*

69. *Have a fireplace built in your bedroom.*

70. *Go on a diet together.*

71. *Never begin a sentence with "It seems to me a good husband would . . ." or "A good wife would . . ." or "After all I've done for you . . ."*

72. *Stop going to parties that you don't want to go to.*

73. *Hire a hall and give a reception for all those who predicted your marriage would never work.* ○

(Adapted from "84 Ways to Make Your Marriage More Exciting" by Jhan and June Robbins, *McCall's*, October 1958, pp. 50, 147-48. Used by special permission of the authors. This list also appears in *Design for Family Living* by Wayne J. Anderson [Minneapolis: T. S. Denison & Company, Inc., 1964], pp. 144-47.)





When You Teach My Child

By E. LV Richardson

Director of Institute Curriculum, Church School System

● Our son knows he is a child of God, a relationship not unlike that which exists between him and his parents. He is also aware that his father and mother are children of their Heavenly Father and that they, too, must learn and do many things before they can achieve the perfection that he had earlier attributed to them. This is the goal of all God's children. Our son knows that his parents make mistakes, even if not intentionally; yet he is cognizant of their desire to help him grow Godward. He does not really expect them to do for him those things which he can better do for himself.

This son of ours has learned to control many of his desires and appetites and, generally, to conform to the accepted mores and behavioral patterns of his immediate culture. We think he has an increasing awareness of the uniqueness of his own personality. Like others his age, he is turning more and more to his peer group for direction, which sometimes causes him to challenge mildly some of the advice of his parents. He finds considerable activity in non-family environments, which tends more and more to take him away from family surroundings and the supervision of his parents. He has learned to make many important decisions with only limited reliance upon us; that is, he now accepts more impersonal direction.

He has developed considerable interest in heterogeneous relationships. Being very much aware of attractive and popular girls, he also wants to appear attractive and popular to them. Getting their attention may, at times, seem more important to him than listening to the teacher's message. Even though he has faith and confidence in his Heavenly Father and in his family, he still is not always happy with the decisions we sometimes make concerning him. Many of his goals that were once taken for granted by him and by us are now receiving new consideration.

He needs to explore for solutions of problems beyond his home; and you, as one of his teachers, may be one who can do much to help him resolve his current dilemmas: "How can I be certain of anything?" "Did Joseph Smith really see the Father and the Son?" "Is it necessary that I go on a mission, or is this just expected of me by my family and the bishop?" "Is the so-called new morality really the same old immorality, as I'm told?" "Is keeping the Word of Wisdom so important?" "Is the payment of tithing and offerings as necessary as parents and the Church seem to think?" "Why am I expected to behave differently from the way the youth of the world generally behave?" These and numerous questions like them, some of which are not discussed with parents, are competing for a place in his thinking.

E. LV Richardson is director of curriculum for the institutes of religion and a member of the Orem (Utah) 31st Ward. He and his wife have seven children.

We cannot resolve all problems for him, nor do we want to. Even though we know he loves and respects us, some of our responses no longer go unchallenged. He receives ideas, admonitions, advice, and direction from numerous and various sources. Perhaps he even has no serious doubts about our collective desires to help him; yet he is aware of the lack of consistency in all our efforts in this direction. In large measure, the decisions are still his to make, which is as it should be. As his teacher, please don't give him cause to question your integrity, your faith, or the sincerity of your personal convictions.

Now I do not want to tell you how to do your job, but I am interested and concerned. I do have some thoughts on how I would like our son to be when you have influenced him through your abilities and wisdom. I hope his new experiences with you, added to those of his home, will help him to achieve the qualities that will make him a capable member of our Father's kingdom as well as a qualified agent in sharing in the responsibility of subduing the earth.

As his teacher, love him—not as do we his parents, but as a genuine friend interested in him as a person who is in many ways unique. Be aware of his uniqueness, for it may be here that he can make the greatest contribution to your class and to the world. Help him to value himself as a worthy person with characteristics that tend to set him apart from others—set him apart only because his approach, his vision, or his understanding may be somewhat different. Let him feel that you are concerned and that you have a sincere desire to assist him in his struggle toward success. At this time he may appear selfish and much concerned about his own happiness and growth, but is this so unusual for a teen-ager or for any of us? We can learn to be concerned for others only as we feel concern for ourselves. This was the Savior's message when he admonished man to love his neighbor as himself.

Let him know that you have a testimony of the gospel, but provide him an environment in which he can develop an awareness that subjective feeling may not be a lasting substitute for objective fact. We want him to know that it is necessary to put forth genuine effort to obtain a knowledge of the gospel. I suspect that a part of your task as a teacher is to direct him to sources where he can find help in acquiring this knowledge. In your efforts to motivate his search for truth, lead him through positive, wholesome, and optimistic channels so that he may enjoy the guidance and inspiration of the Holy Spirit. He will find enough negative influences on his own. It is not necessary always to shield him from that which is contrary to the teachings of the Savior, but neither need you emphasize its existence. Help him to understand that the intensity of conviction may not be the final truth. We do not want him to confuse unfounded legends and superstitions with the real truths of the gospel messages.

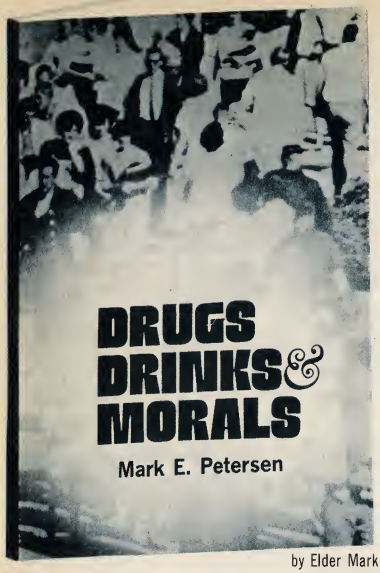
Do not give him all the answers. Support his awareness of the fact that we have modern prophets who can and do continually receive revelation. In acepting this, he will recognize that "not all the answers are in as yet." In his home we have found that it is much safer to say, "We don't know—but let's find out together," than it is to give some answers that later may turn out to be indefensible. It has truly been said, "Faith is not usually undermined by those who don't have all the answers, but by those who think they do." Elder John A. Widtsoe suggested that wise men should not throw the Church overboard because they have not been able to satisfy themselves concerning every principle of the gospel, but that they should wait and seek until answers are forthcoming. We would like to have you help our son develop a faith built upon things which God has revealed, so that he will have confidence and faith that he may obtain solutions for the unresolved problems for which he presently lacks sufficient answer. Is this not the spirit of the message to the Prophet Joseph Smith given by the Lord when he said, ". . . men should be anxiously engaged in a good cause, and do many things of their own free will"? (D&C 58:27.)

Challenge his thinking. Give him the word of the Lord, but let him also find answers for himself. In your efforts to teach, do not merely attempt to share predigested indoctrination. Be aware of the freedom of man's spirit, recognizing that it is the right of every person to do his own thinking and to arrive at conclusions consistent with all he knows to be true. It is not wisdom to ridicule comments that do not happen to agree with your own present thinking. Each of your class members is in some way unique, and I am inclined to agree with what someone has said: "It is a favorite pastime of the nonintelligentsia to attack what they neither know nor understand." Do not put yourself in such a category.

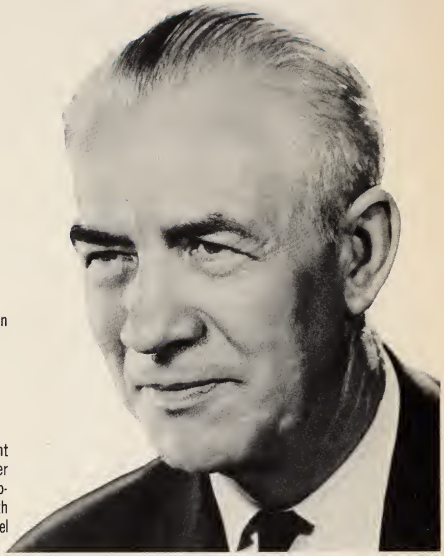
In your teaching methods, try to relate what you say to experiences he has already had or is having so that your message has meaning in terms of his present living and needs. Do not let your enthusiasm mesmerize him into some sort of exotic trance of idealism unrelated to his present living

Start the New Year Right by Reading

These New Deseret Book Publications



by Elder Mark E. Petersen



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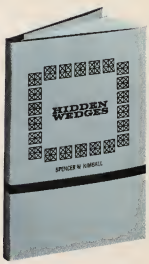
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Jan. 1970 Era



HIDDEN WEDGES by Spencer W. Kimball **$1.25**

As we go through life, we often overlook or forget about mistakes that later can be our undoing. Most people have such a "hidden wedge." This book may help them become aware of it, dislodge it, and gain new strength in doing so. There is gigantic potential between these little covers for those who read and follow the counsel herein.

and doing. Profit from your own experiences; how many of your unrealistic resolutions found genuine expression in your life? In teaching without reference to living, we often become so effective in theorizing that we convince ourselves that our talking promotes our hearers' doing. There is that possibility; but usually when what we say remains unrelated to our experiences—leading into no personal involvement—there is little, if any, lasting effect. When you have a stirring message to deliver, please be sensitive to the feelings and thoughts of your students. Teaching the gospel is the opening of doors through which the individual may enter new areas of experience and understanding, but it is the learner himself who must pass through these doors. Nobody else, not even the teacher, can do this for him.

"Be mindful of how you felt, thought, and acted at his age"

Please be prepared; be a scholar in the gospel. Let your students share your enthusiasm for the messages of life—not just at the feeling level, but motivate them to go beyond the material you present in class. Your own studies should suggest many avenues for further investigation. Involve members of the class in that search. Unpreparedness generally produces apathy, which, when brought to class, may be contagious.

Our child is naturally enthusiastic and inquisitive. Given no opportunity to share experiences with you and other members of the class, he will create opportunities of his own that may be unrelated to the message you have prepared for him. You may call this activity inattentive, disrespectful, or irreverent, when it might really just be ill-directed enthusiasm and creativity. I believe it has been fairly well established that one learns in relation to the degree of his own interest. We usually remember those things best which really arouse us. Nothing is ever completely ours until we have had an opportunity to use it. As parents, we would be happy to cooperate with you in any way we can; but we cannot prepare your lesson nor provide the enthusiasm or conviction of its message for you.

Please do not let his vitality go for naught; but as you prepare, do not be so preoccupied with the subject that you lose sight of your students. The gospel exists for the benefit of man and not for the sake of its subject matter alone. This was shown by the Savior, who said that the Sabbath was made for man and not man for the Sabbath. Your love for gospel subjects must not make of my child an incidental factor of the class. The prophetic approach (teaching by preaching) is effective only insofar as class members experience the message.

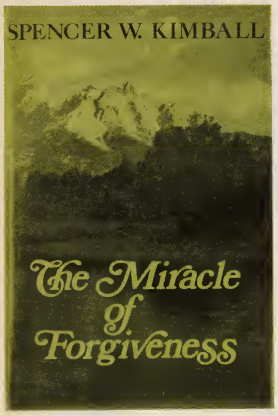
Live the gospel! If it has no genuine meaning in your life, how can you expect it to have meaning automatically for my son? Do not let him develop a feeling that the message is beyond his ability to use. In the home we attempt to put gospel messages into our living, but we cannot completely compensate for all the failures found in his world. He experiences un-Christian conduct through every possible medium—the press, television, movies, how he sees people relate to each other—and he will not forever attribute these activities only to those not of his faith. He watches the conduct of his parents and leaders of the Church and community. He watches your conduct! If you, his teacher, cannot make this message have meaning in your life and that of your family, why should it have meaning to him?

We all have difficulty separating the message of the Savior from the activity of the people who teach it. Some of the thinking of our time has created a crisis that lies much deeper than that which is reflected in the appearance and conduct of many young people. It lies inside each of us—in the scale of values directing our activities, in our attitudes and outlook on life, in the sincerity and extent of our convictions, and in our basic commitments and aspirations. It grows out of our basic philosophy of life, which is a composite of our experiences and reflections.

Finally, be mindful of your own youth and past experiences—how you felt and thought and acted at his age. You cannot attribute to him all the wisdom and experience your additional years have given you. Accepting the adage, "You cannot put the head of a sage upon the shoulders of a boy," does not mean that you must give a child license to behave as an undisciplined delinquent—only as a teenager. We have all been through it. Let us benefit by this experience in understanding our children and our students.

As a teacher, you may have to forgo the immediate reward of an acknowledgment of success as a laborer in the vineyard, but you may have earned the respect and admiration of your students as well as the undying gratitude of their fathers and mothers. ○

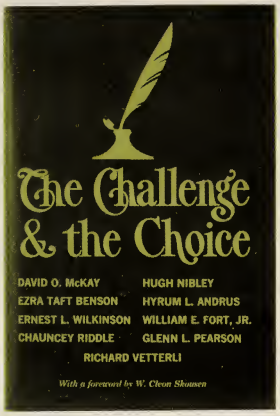
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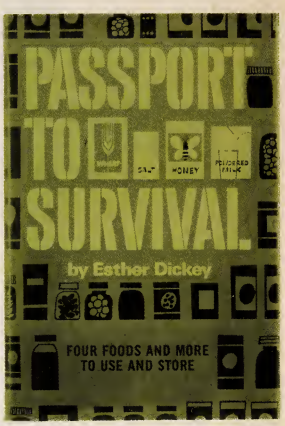
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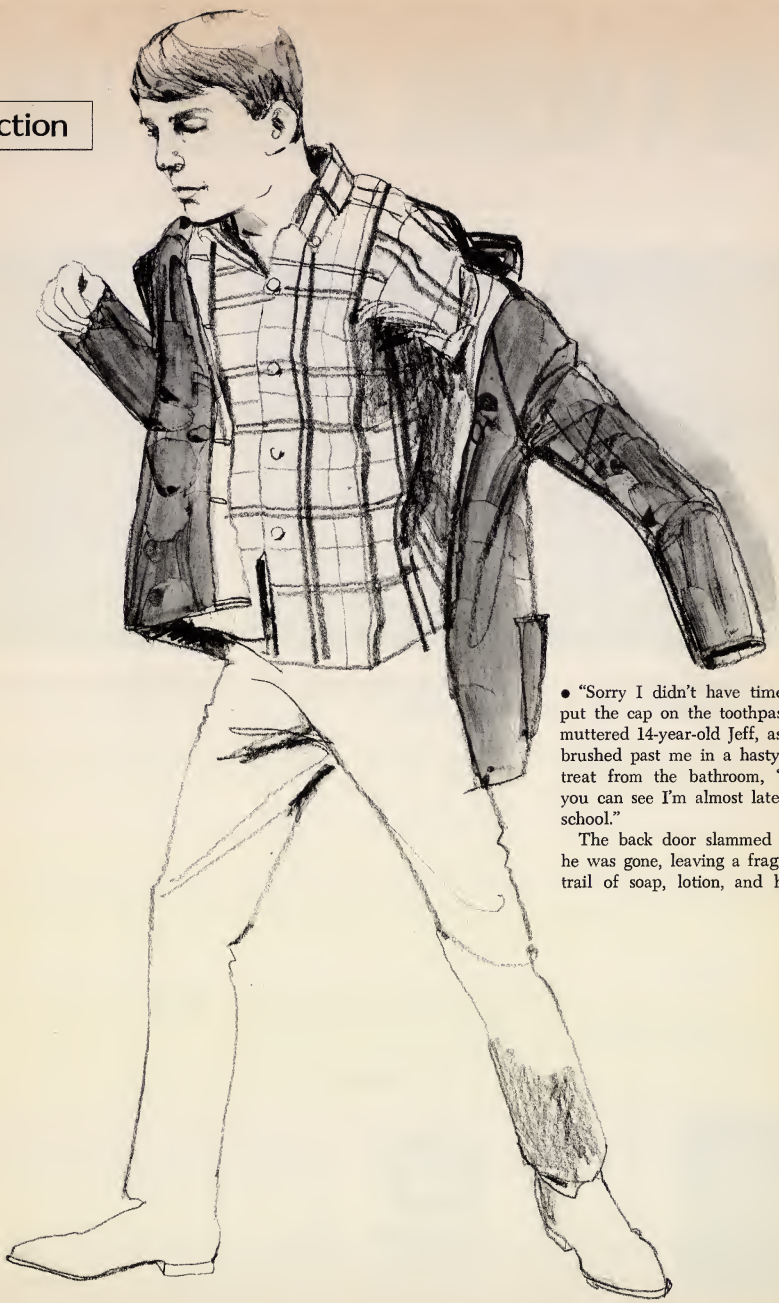
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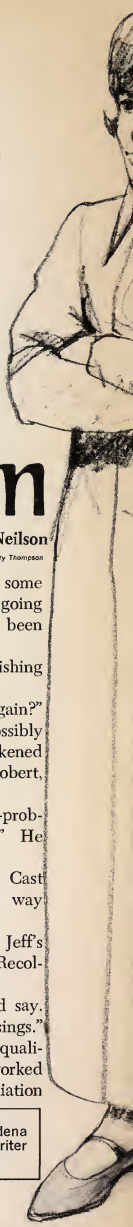
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Fiction



• "Sorry I didn't have time to put the cap on the toothpaste," muttered 14-year-old Jeff, as he brushed past me in a hasty retreat from the bathroom, "but you can see I'm almost late for school."

The back door slammed and he was gone, leaving a fragrant trail of soap, lotion, and hair-



To Each Her Own

By Sara Neilson

Illustrated by Sherry Thompson

dressing. I surveyed the bathroom with indignation. Toothpaste cap indeed! That was only the beginning. An open drawer revealed lidless jars and a greasy comb full of hair; the mirror reflected water splashes and soap foam; two saturated cotton balls, having missed the wastebasket, dotted the floor; and a wet washcloth dripped over the edge of the basin.

Walking on down the hall, I sized up his room. Newspapers, orange peels, pop bottles, records, and a pair of pliers on his dresser; dirty socks, stepped-out-of pajamas, a basketball, and gum wrappers in the closet; house slippers, broken shoelaces, and a guitar in his unmade bed! Where had I failed? How could this boy with normal intelligence and emotions slip happily out the door and leave such a depressing clutter behind for me? With self pity, I reviewed my countless, unappreciated efforts to please him.

There might be some conceivable justification if he were making great strides in accomplishment, like Steve next door. But Jeff always managed to fall a little short of success—not quite fast enough for the basketball team, not quite dramatic enough for the school play, not really good enough for a guitar number in a talent show.

He excelled in excuse-making, though. There would have been an A in history if the teacher hadn't given the girls all the good grades, a B on his math test if the teacher hadn't asked dumb stuff that wasn't in the book, a better grade on his theme if he hadn't lost a page. Well, there were going to be some changes! Tonight when he came home I was going to let him have it. Patience and tolerance had been stretched too thin.

I slammed into the kitchen as Robert was finishing his last bite of toast and jelly.

"What's the matter, hon? Jeff too late to eat again?"

"Same old story," I sighed. "He couldn't possibly have time for eating, since he was only awakened three times and reminded to hurry twice! Oh, Robert, what are we going to do about that child?"

"Well, you know boys, dear; it's just the age—probably has a lot of important things on his mind." He wiped his mouth and pushed back the chair.

"Oh, sure, like picking up some of his litter. Cast your glance around the bathroom on your way through!"

Robert was so understanding, always seeing Jeff's side of things and making allowances for him. Recollections of his youth fed his over-tolerance.

"Jeff's just like I was at that age," he would say. "He's a good boy, and we should count our blessings."

I had tried that, too. Be positive, think good qualities, be grateful he isn't a school hoodlum. It worked for awhile, but it didn't eradicate the humiliation

Sara Brown Neilson, first counselor in the Pasadena (California) Stake Relief Society, is a free-lance writer and the mother of three children.

I felt of the repeated victories of the only other teen-age boy in our neighborhood.

My next door neighbor, June, called often to report her son's latest accomplishment. Steve made the football squad. Steve's name appeared on the honor roll. Steve won the inter-class debate. And, according to June, he ate a good breakfast and always made his own bed. I was depressed with inadequacy. Even with wild exaggeration the most I could offer was, "Jeff is surely doing well on his guitar." I tried to feel a genuine interest in June's details, without envy, of Steve's excellence, but there was something about her attitude that seemed irritatingly superior—almost as though she enjoyed her mother-success more than Steve's accomplishments.

I decided to carefully analyze the situation. Was June really flaunting her successful position, or could jealousy be coloring my view? Hoping not, I logically, without emotion, dissected the events of the last few weeks and found comfort in favor of the flaunting. Moreover, scrutiny revealed June's attempts to make Jeff look his worst.

The mothers' neighborhood luncheon was especially difficult. June had started as dessert was served.

"What a treat to have dessert! We seldom do at our house, since it isn't on Steve's athletic diet. Did I tell you he made two touchdowns in the last game, and this means he will probably receive the most valuable player award?"

All the attention went to her.

"Isn't that wonderful!"

"It's hard to believe one boy can do it all!"

"What an honor to have such a son!"

"June, how do you manage to inspire him to such heights?"

She smiled brightly, flushed with all the attention, and sighed, "Well, I can assure you it isn't easy, but it's all in knowing the right approach. I'll have to admit I'm part of everything he does, and he loves my interest."

Then she quickly shifted the spotlight in my direction.

"And how is Jeff doing these days?"

There was an embarrassing silence while I squirmed and tried to think of something to say. The best I could manage was, "Oh, fine—just fine—Jeff is fine."

"Does he plan to go out for *any* sport next year?" she persisted.

"Let's face it, all boys just aren't cut out for athletics and Jeff is probably the studious type."

Robert's leaving pulled my thoughts back to today.

"Thanks for the nice breakfast, dear. I picked up the bathroom for you. It was a mess, but boys just don't see things like that—too many more important things on their minds. Try to understand." He kissed me and was gone.

It wasn't hard to count my blessings where Robert was concerned. His understanding softness with Jeff was the same softness that brushed over my irritations and dulled the sharp edges. He had a strong conviction that interminable patience, tolerance, and love would transcend any teen-age problem. And it was true he had achieved an intimate father-son relationship that was proof-worthy. But how long did one accept Jeff's self-centered thoughtlessness without a stand? Something must be done.

I groped for a trace of reality in Robert's claim to similarity at Jeff's age, but the picture wouldn't focus. They couldn't be alike in any way. Resemblance was too far removed from reality. Robert was so exceptional. If only Jeff *could* be like him—organized, perceptive, considerate, and loved by everyone. But it was obvious there was no hope.

The day held its multitude of demands for me, and the time whipped by before they could all be met. I had just finished mopping and waxing the kitchen floor when Jeff shuffled in, sprinkling fresh dirt from the grooves of his unwiped tennis shoes and complaining about having forgotten his gym suit that morning. He dropped his books on the table, sliced off a piece of cake (adding crumbs to the dirt), and slouched down on a chair to eat it.

Now was the time for my big showdown. I started organizing resentful words into a convincing complaint, but then I caught a glimpse of the child smoothness that still lingered around the side of his neck, and I hesitated. Why did I always want to hug and protect him when it came time for the reprimands? Because, I told myself, in spite of the big front, you're soft like Robert! (Well, almost, anyway.)

The telephone rang and I welcomed the reprieve. It was June, sounding more excited than usual.

"Did Jeff tell you the good news when he got home?"

"No, he didn't. We haven't had much time to talk—he just got here."

"Well, we're really excited! Steve is running for ninth grade class president, and I'm starting to write his talk and organize a campaign. Some of his friends have already called to offer help, and I wondered if Jeff would like to make posters Saturday night."

I worked hard at forcing gaiety into my voice.

"Congratulations on his nomination, June. It is wonderful for you. Jeff will want to do his part, and I'll tell him to be there."

I struggled for composure as I replaced the telephone and stared at Jeff.

"So, Steve is running for president. Isn't that an accomplishment? And I suppose you're running for a school office, too?"

"S'matter of fact, I am," he muttered absently.

I held onto the chair and gasped, "You are? You *really* are? Your grades are good enough?"

"Yeah, they don't have to be that good to run for pep committee. I'll probably lose, so don't get all shook up!"

It *would* only be pep committee, but still, it was an office. My mind started churning ideas to suggest for his speech. I wouldn't write it, but I could help and insist on his being well prepared.

Jeff helped at Steve's poster party, but June didn't trust his report and furnished me with every detail of the impressive friend loyalty that produced fantastic posters from her clever ideas. There was never a brief mention of Jeff's nomination, so, as usual, I did most of the listening.

It wasn't easy pinning Jeff down to work on his talk. It was late when we finished, and I longed to coach Jeff to speak with assurance and enthusiasm, but Robert's look flashed a "going-to-far" signal, and I switched to using the psychology book's suggestions.

"You'll be great, Jeff, there's no doubt about it. We're so proud of you for running. Better get to bed now."

"You coming to hear me tomorrow, mom?"

I was stunned! "Do you want me to?"

"Kinda hoped you would. The assembly's at 10:00."

It was hard to believe! I knew the threat interested parents were at school—and he had *invited* me!

"I'd love to come, Jeff. Thanks for asking me. I'll slip in the back late, and don't bother seeing me after. I know how it is with parents at school."

"Okay. You're cool to understand, mom."

For the time things seemed almost right between us and irritations faded into oblivion. Next morning was different. Jeff was even later and sloppier than usual. Breakfast was out of the question as Robert rushed to drive him, since the bus had gone. I insisted on milk and vitamins while I buttoned his shirt and shoved extra money in his hand for a big lunch. Left alone to straighten the chaos of his cluttered path, I knew there was no question about his need for that good lacing.

Shortly after 9:00 the telephone's insistent ringing announced June's need for communication. She sounded urgent.

"I've got to hear Steve's talk and see the student reaction. He said no when I mentioned coming. He said I was definitely not to show up, but I thought maybe we could slip unnoticed in the rear of the auditorium and then leave early. You'd like to hear Jeff, wouldn't you?"

It was big of her to mention Jeff!

"Yes, I'd like to go, June. Let's leave just before ten. That way we'll get there after the students are all in and settled."

I was tempted to mention Jeff's invitation, but rose above pettiness and desisted.

We arrived after the flag salute and found the comfort of inconspicuous seats in the back among interested teachers. Both of us became immediately involved, and I sensed a strange excitement in the new identification with my son's realm of weekday living.

Steve was dynamic, persuasive, polished. The applause indicated victory for him. Jeff left much to be desired, and success was questionable. June was ecstatic and smug as she noted the difference. Then suddenly, without warning, we were trapped. The assembly ended abruptly with the principal's announcement that everyone would remain seated while the candidates filed up the aisle. June, who was sitting in the first seat of the row, was frantic, but escape was impossible. She shifted nervously in her confined area as Steve started up the way. Then he spotted her! The chilling glare of disgust as he passed left her white and shaken. He left the auditorium without so much as a backward glance.

Then came Jeff, bringing up the rear with the less important. I looked the other way and studied the wall, thinking it would help avoid any need he might feel to speak in passing. The students about me were starting to make leaving motions when I heard a familiar "Mom."

I turned to see Jeff standing over us.

"I just wanted to thank you for coming. It was kinda early for both of you to get here, wasn't it?"

I sensed kids staring at Jeff as though parent recognition was freakish, and heard a distant, "I'd die if mine came to school."

"Jeff," I whispered, "I told you not to see me. I would have understood."

"Yeah, but I just wanted to. I guess it kinda matters how you feel, too."

I glanced at June and noticed her face had turned from white to hot crimson without a trace of smugness. Voting wouldn't be until tomorrow, but all at once I knew the outcome didn't matter; I already had a winner. I smiled into the young, handsome face and resisted a terrible impulse to pat his cheek. Then an odd thing happened; for just an instant there was a trace of Robert looking down at me. The picture faded and finally returned very clear. Of course, they *were* just alike at this age! ○

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Staff Members Continues



Jay M. Todd, assistant managing editor

• To help keep pace with the challenges of the rapidly increasing circulation of *The Improvement Era* and the growing needs of an ever-expanding Church, we are pleased to announce the advancement of three members of *The Improvement Era* staff. Jay M. Todd is advanced to assistant managing editor; Eleanor Knowles has been named copy editor; and Mabel Jones Gabbott becomes manuscript and poetry editor. All three have served as editorial associates for the past four years.

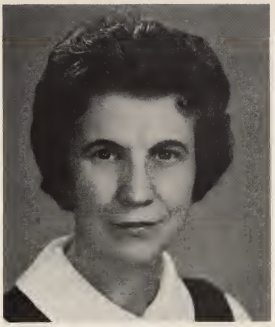
The Improvement Era has a most unusual editorial staff—a staff that includes as three of its editors the President of the Church, President David O. McKay; a member of the Council of the Twelve, Elder Richard L. Evans; and an Assistant to the Council of the Twelve, Elder Marion D. Hanks. President McKay's monthly editorial page is the most popular feature of the *Era*. Elder Evans' "Spoken Word" has long been a widely read feature. As editor of the "Era of Youth," Elder Hanks has inspired youth

Advanced as Era to Grow

By Doyle L. Green
Managing Editor



Eleanor Knowles, copy editor



Mabel Jones Gabbott, manuscript editor

with timely counsel on key issues for nearly a decade.

Before joining the *Era* staff, Brother Todd served on the staffs of the United Press International and *Deseret News,* taught seminary in Heber City, Utah, and Blackfoot, Idaho, and was a filmscript writer and audio-visual specialist for the seminaries and institutes. A former missionary to the Spanish-American Mission and a participant in a U.S. State Department six-month, around-the-world goodwill tour, he brings fresh perspective to the work and is well qualified to carry additional editorial leadership responsibilities.

Sister Knowles, a graduate of Utah State University, was a writer and editor at the *Deseret News* before moving to New York City, where she was in turn editorial associate of *Supervisory Management* magazine, editor of an advertising agency's employee magazine, and editor of the Cornell University Medical College alumni magazine. She is a member of the YWMIA general board.

Sister Gabbott, also a member of the YWMIA general board, attended the University of Utah and the University of Idaho, but she notes that she has learned as much or more from her role as mother of five children. She has published many poems and song lyrics, some in national publications. Three of her hymns are in the present LDS hymnbook, and she is a regular contributor to Latter-day Saint literature.

Today's staff members are carrying on in the tradition of a long line of notable predecessors. Throughout the years, people of ability, inspiration, and devotion have guided and contributed to the *Era,* blessing hundreds of thousands of Latter-day Saint homes with wholesome and uplifting reading material. The circulation of the *Era* has now soared to some 265,000. A recent survey shows that more than 1.1 million persons read the magazine each month.

This growth would please the founder of the *Era,* President Heber J. Grant, who wrote in 1896, after the demise of the *Contributor* (a Church periodical of 1879-96): "Twice in my life I prayed to the Lord to be appointed to a position. The first time was when there was a disorganization of the general superintendency of the Mutual Improvement Association. . . . I got down on my knees and I asked the Lord to call me to be one of the superintendency. . . . The *Contributor* was a very splendid magazine, one of the very finest magazines the Church has published . . . [but now] we had no magazine. . . . The very next day when I was in the president's office, President Joseph F. Smith said to President Woodruff who was then also General Superintendent of the Y.M.M.I.A.: 'Brother Woodruff, I believe you ought to have two other counselors in the superintendency of the Young Men's Mutual. I suggest that Brother Grant here and Brother B. H. Roberts be counselors as well as myself.' . . . We immediately called a meeting and we considered the proposition of starting *The Improvement Era.*"

And with that, the *Era* was born. But not without travail. President Wilford Woodruff blessed the proposal and approved the appointments of President Joseph F. Smith, second counselor in the First Presidency, and Brigham H. Roberts of the First Council of the Seventy as editors. But it was the new business manager of the *Era*—Heber J. Grant of the Council of the Twelve—who excelled all others in his campaign for subscribers to the new magazine. "In this activity he used his energies and his private means, and the energies of his family," reported an acquaintance.

His daughter Lucy wrote: "Father sent personal letters by the thousands. We had several typewriters and several of us children learned to typewrite getting out *Era* letters. We had a huge dining

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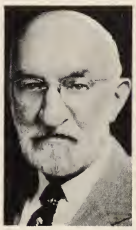
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room and an especially large dining room table. This table would be pulled out and half a dozen leaves put in it. Then we would all sit around and some would fold; others would write. Father was usually seated at the end signing his name. We had a half dozen enclosures to put into the envelopes, so it took us all to get these letters ready for the mail."

Elder Grant's prayerful desire for a Church magazine soon became a reality with the November 1897 publication of the first *Era*. The subscription price was $2.00 a year.

After President Woodruff's death in 1898, President Lorenzo Snow presided over the YMMIA and the *Era*. President Joseph F. Smith of the First Presidency was assisted as editor by Edward H. Anderson until 1918, when Heber J. Grant,


Pres. Heber J. Grant


Elder John A. Widtsoe

then President of the Church, became editor. Assisting him was Hugh J. Cannon, who was followed by Harrison R. Merrill.

In the mid-1930's, three persons were added to the *Era* staff who were to guide the magazine for many years: Elder John A. Widtsoe of the Council of the Twelve, appointed in 1935 as editor; Marba C. Josephson, appointed the same year as associate managing editor; and Richard L. Evans, named managing editor in 1936.

Elder Widtsoe received editorial counsel from three prophets of God during his 1935 to 1952 tenure as an editor: Presidents Heber J. Grant, George Albert Smith, and David O.

McKay. Although former editors had eloquently charged the *Era* to promulgate the gospel, Elder Widtsoe, twice a university president, gave power and meaning to the standard. He wrote: "*The Improvement Era* stands for truth, full truth, all truth, as an organ of The Church of Jesus Christ of Latter-day Saints. It places the word of God before the word of man. . . ."

Under Elder Widtsoe's direction, Elder Evans served as managing editor for 14 years before his appointment as an editor in 1950, a position he still holds.

In 1947 Doyle L. Green was appointed assistant managing editor, and three years later he was named managing editor, with Sister Josephson as associate managing editor, a position she held until her death in 1965. In 1960, Elder Marion D. Hanks and Sister Elaine Cannon joined the staff as editors of the "Era of Youth" and they continue to serve in these positions. Other full-time members of the editorial staff are Albert L. Zobell, Jr., research editor, and William T. Sykes, editorial associate. Ralph Reynolds is art director, with Norman Price as staff artist.

The business department of the *Era* has been guided through the years by wise and devoted general managers, who in recent decades have been the general superintendents of the Young Men's Mutual Improvement Association and the presidents of the Young Women's Mutual Improvement Association. General YMMIA Superintendent W. Jay Eldredge now serves as general manager, and General YWMIA President Florence S. Jacobsen is associate general manager.

Assisting in this responsibility have been the *Era* business managers, beginning with President Heber J. Grant, and including Elder Melvin J. Ballard of the Council of the Twelve, O. B. Peterson, John K. Orton, John D. Giles, and the present business manager, Verl F. Scott.

The business acumen and the foresight of these associates have greatly blessed the *Era* to be solvent, self-sustaining, and financially capable to meet the challenges required in publishing a magazine in a world of rapid and complex printing procedures, intricate computerized mailing methods, and rising costs.

In the years ahead, though improvements and changes will be made in the techniques of printing and the mechanics of serving an ever-growing circle of subscribers, the purposes of the *Era*, established so many years ago, will continue to be "the strengthening of the faith of the members in the restored Church of Christ, and the promulgation among the readers of the truths and principles of the gospel." ○

The Spoken Word

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System November 9, 1969. © 1969.

By Richard L. Evans

If we patronize evil

With increasing concern for the lowering standards of morality and decency, there comes the question, What to do about it? Should we just sit in resignation as if we were watching the progress of a play, or is there something we can do to change the trend? One hopeful aspect of it is the growing determination on the part of many responsible people, publicly and privately, to draw a line against looseness and lawlessness. But in some ways there is still indifference or discouragement as to altering the outcome. And it would seem to be far past time to face some very simple facts—and one of them is this: Part of the reason why evil is possible is because it is made to be profitable. Another fact: We may be against it in principle, and still patronize it, and make it further possible by making it further profitable. This applies to any form of evil that is offered to the public as a marketable product. If we patronize or partake of anything that isn't good for people, we are helping to expand it by helping to make it profitable. If, for any reason whatsoever, we purchase or procure any of the salacious products of pornography, in picture or in print, we help to make this evil profitable. If we patronize a lewd or raw or immoral play, by whatever means it is presented or produced—if we put our money down to see something filthy and immoral—we are not only compromising and degrading ourselves, but we are helping to promote and proliferate such productions by making them profitable. Evil is greedy. Evil is pursued by many to make money. And always we ought to remember that the more profitable evil is, the more powerful it is, and the more prevalent it will become. Evil will go just as far as we let it. If we patronize it, encourage it, it will go to unlimited lengths. But we personally can play an important part by not patronizing, not purchasing, not making profitable anything of evil or of low-minded morals. If something isn't good for people, it doesn't matter how profitable or popular or prevalent it is, we ought to leave it alone.

Research & Review

(See page 1 for introduction of this new department)



Religious Concerns of Our Youth

By Albert L. Payne

Improvement Era Contributing Editor, and Editor, Seminaries and Institutes, Church School System

● How well do any of us know the desires, interests, goals, problems, and faith of young people in the Church? This question is raised in theory whenever such subjects as juvenile delinquency, generation gap, rebellion against authority, and the so-called new morality are discussed.

Persons who tend to foster a pessimistic view about today's youth are seemingly supported by some current events and by views held by some knowledgeable people in the sociological, psychological, and law enforcement segments of our society. Some of these experts view young people as opposed to "the establishment" and rebellious against cultural mores and religious standards. Some experts tend to think that the behavior of a minority whose actions are front page news is symptomatic of the feelings and inclinations of the less overtly expressive majority and that a cultural revolution is already an established fact or process.

On the other hand, many teachers and leaders of youth think of themselves as dealing with individuals who are basically good and wholesome and who hold to the traditional ideals and standards.

In the midst of this quandry over whether the youth of today are basically good or bad, there comes to surface a recent master's thesis by a Latter-day Saint scholar on the subject of today's Latter-day Saint youth. The researcher is James F. Killian, and his Brigham Young University master's thesis is titled "A Study to Determine the Interests and Concerns of Senior Students in Relationship to the Thirty-five Directional Objectives of the LDS Seminary System."

Brother Killian set out to obtain the response of Latter-day Saint youth to various topics that they were being taught in the Church's seminary system. As a result of the project, some valuable information was learned. In short, the thesis of Brother Killian is definitely on the side of those who think our youth are basically good and wholesome and that they hold to the traditional ideals and standards.

The conclusions were drawn from a study that involved 198 seniors in high school, and the report makes interesting and ofttimes startling reading when we contemplate the implications of what young people are saying and when we ask ourselves how well we really know them.

For example, when one looks at the ten general categories in Killian's study in which these young people evidence more concern and interest—the Holy Ghost, forgiveness, testimony, God, Joseph Smith, eternal truths, freedom, prayer, spirituality, and priesthood—one cannot help but be impressed with the depths of their concerns. The youth wanted to receive spiritual guidance, but they wanted to be very sure it really was from the Lord. Therefore, they were concerned with how to recognize the promptings of the Holy Ghost. They seemed to feel insecure about how to relate spirituality to practical affairs. They wanted to feel close to God in prayer.

Their responses indicated a consciousness of their own shortcomings and imperfections and a desire to rid themselves of these and gain forgiveness. They were worried about imper-

fections as they relate to those who hold the priesthood. They wanted testimonies of God, the gospel, Joseph Smith, and present Church leaders. They wanted knowledge upon which these testimonies might grow. They were deeply interested in eternal truths.

We may learn from the study that young people want essentially the same kinds of things adults want: to have knowledge of God and where they are going. They desire to be obedient and are willing to listen to the Lord and his representatives. But we also learn that they feel when adults teach about these things, the adults often fail to discuss those matters that seem important to young people. For example, when adults talk about the Holy Ghost, they tend to identify him as a member of the Godhead—distinguish his kind of body from that of other members of the Godhead and define his role or mission. Although the Holy Ghost is the number one category of interest for young people, these are not the ideas they want to discuss. They want to know how to tell the difference between their own thoughts and those prompted by the Holy Ghost, how to look to the Holy Ghost for guidance, and how to recognize the promptings of the Holy Ghost.

When we consider the great concern of young people with respect to forgiveness, we find that although they want to know about forgiveness as a principle, they seem to feel the urgency of ridding themselves of their shortcomings. Therefore, they lay much stress on preparing themselves for this blessing. This is essentially true of testimony as well. They want to know how to obtain one, but they also seem to be somewhat apprehensive of the possibility of losing testimony. They seem to be very much concerned that their prayer life is not as significant to them as it should be, and they feel they are not as spiritual as they would like to become.

These are practical matters with young people. They want to know how the gospel principles work in their lives more than they want additional basic information. They want to walk with God more than they want to comply with their own peer group or to achieve worldly success.

Categories they listed last in importance to their interest and concern tended to be things about which they may have thought they already had an understanding and knew how to apply. This may have affected the order in which their interests were ranked all the way up the list. Word of Wisdom, love, honesty, tithes and offerings, and welfare came last. They did not seem to be able to think of any statement that seemed interesting and important to them regarding these principles. But they had 20 statements about prayer (the eighth category in terms of interest), and all 20 were of greater concern than any statement about, say, welfare.

The question of how to apply gospel principles is also shown when we consider the specific statements in which the students indicated the most interest and concern. The highest ranked specific concern or interest had to do with knowing what is necessary to attain the celestial kingdom. Out of the first 20 specific statements, four had to do with concern over the possible loss of freedom, four with a desire for knowledge, and four with self-improvement. Again the emphasis seemed to be on the practical side rather than on theoretical abstractions.

Some persons will be interested to learn that according to the report, boys may be more interested in marriage than are girls, and that both boys and girls rate 26 other categories as having greater interest and concern to them than marriage. And would you believe it—neither boys nor girls feel that modesty is much of a problem in our society.

Pessimists should not take too much comfort in the fact that the survey was taken in seminaries. While surveys may be colored by circumstances, circumstances may also be favorable to a more accurate or complete uncovering of truth. Research has shown that when contact with another person is on a more basic level, the person's real self is more inclined to be seen. This real self is basically rational, seeking after positive and constructive ends. Seminary would be a favorable setting for this kind of discovery of the deep-down self.

One thing seems clear, however, and that is that with all their other interests and shortcomings, young people have a deep and consistent concern for things spiritual and eternal. Those of us who deal with youth in teaching, leadership, and parental relationships might also learn that they seem quite fed up with broad generalization and that they would really like to know how the gospel applies in their lives. ○



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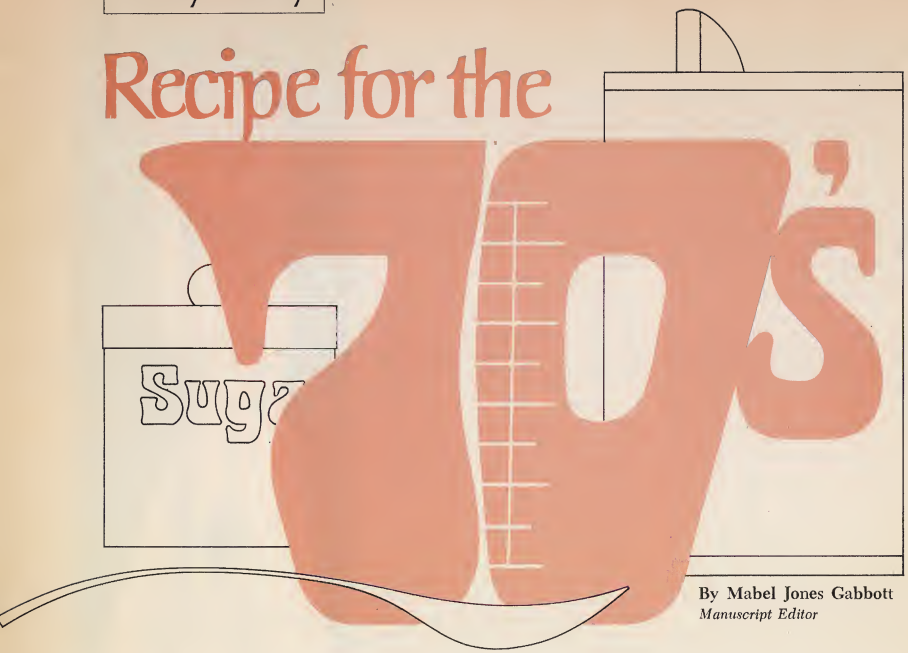
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Recipe for the 70's



By Mabel Jones Gabbott
Manuscript Editor

• In the beginning God created the heaven and the earth. He divided the light from the darkness. He gathered the waters together in one place and let dry land appear. He set forth the grass, the herb, and the fruit tree. He made two great lights, and he made the stars also. He created every living creature that moves. "And God saw everything that he had made, and, behold, it was very good. . . ." (See Genesis, Chapter 1.)

Beginnings are always exciting, a little awesome, a little fearsome, but filled with expectancy and wonder and delight. And here we are at the beginning of a new time span—the 1970's. What can we do to make these years—the seventies—"very good"?

From three beginnings recorded in scripture I bring you three ingredients—my recipe for a new decade.

First ingredient: purpose. There was in the beginning of creation a purpose, as stated by the Lord, "to bring to pass the immortality and eternal life of man." (Moses 1:39.) That purpose has never changed. There was planning in God's creation—unhurried exactness, attention to detail, discipline of element and creator. There was order in the universe.

Thomas Carlyle said, "None but a very young or a very stupid person can exist at all without some determinate purpose to fill up the mind." Let there be purpose in our minds and in our hearts—a purpose in our actions and thoughts commensurate with the great and eternal purpose for which we and the earth were created. Let there be in our purpose careful planning, knowledgeable understanding of how we can best accomplish our purpose, and unstinted devotion to whatever needs to be done to carry out the plan and fulfill the purpose. Let this be the beginning.

The second ingredient for our recipe: Let's put joy, song, cheer, and goodwill into each day's living.

The Lord reminds us of a special beginning, as he spoke to Job out of the whirlwind: "Where wast thou when I laid the foundations of the earth? . . . When the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:4, 7.)

Job must have answered as we answer: we were there, we accepted the earth God made for us and the plan for our visit here, and we sang together. In the beginning we shouted for joy for this opportunity of earth experience. Then let us live it with rejoicing.

If we could give a blessing to our child or grand-

child, there would be few blessings better than cheerfulness. Repeatedly to his disciples Jesus said, "Be of good cheer." This means having faith and courage, and not despairing over trifles. It means squaring shoulders, holding heads high, carrying on. It means radiating the light of the gospel of Jesus Christ. It means caring and showing that we care.

It means shouting for joy that we are alive, that we are eager for life in the decade of the seventies. It means knowing that life is lived in the spirit, not in the Rolls Royce or mink stole; it is lived in the needed word of praise given gladly, in the unspoken sigh felt and understood, in shared mirth and laughter, in service rendered, in loving and believing.

President McKay has said, "Every man has an atmosphere or a radiation that is affecting every person in the world." Let ours be of good cheer; let our spirits shout for joy.

Our third ingredient: Let us let Jesus Christ and all that he stands for be a vital part of our lives.

"In the beginning," says John, "was the Word, and the Word was with God, . . . and the Word was made flesh, and dwelt among us. . . ." (See John, Chapter 1.)

And because the Word—the Son of God—who was in the beginning when the world was created, who shouted and sang with us, did come in the flesh and dwell upon this earth and thrilled to the joys of mortality and suffered the woes of humanity and died for us—because of Jesus Christ there are beginnings!

Through his great sacrifice he gave us the gift of repentance, without which no beginning is truly effective. All beginnings begin in turning from the old, forsaking that which is done, and accepting his cleansing gift.

"In him was life; and the life was the light of men." (John 1:4.) Oh, to understand him better! To know what he did for us! To accept this great, great man! To make his way of life our way of life in these uncertain seventies, to take his pattern as the pattern of action, and to accept his teachings as a moral guide in these questioning days! What a wonderful adventure for a decade: to come to know Jesus Christ and feel secure in his presence.

Impossible? We can try.

Our recipe:

1. Disciplined purpose and planning
2. Good cheer, joy, and song
3. The light of Jesus Christ as our constant companion

Wouldn't it be wonderful at the end of a day, a year, a decade filled with these ingredients to be able to look at everything we had made, and say, "Behold, it was very good." ○

The Spoken Word

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System September 28, 1969. © 1969.

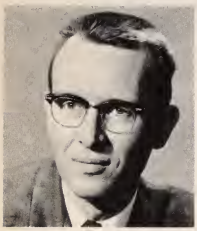
By Richard L. Evans

The poetry of the commonplace

The eminent Sir William Osler expressed a thought that brings routine functions into focus. The "poetry of the commonplace," he called it. "Nothing will sustain you more potently," he said, "than the power to recognize in your humdrum routine, . . . the true poetry of life—the poetry of the commonplace, of the ordinary man, of the plain, toil-worn woman, with their love and their joys, their sorrows and their griefs." We often glamorize the unusual, the exaggerated, the artificial, but the world goes on, day to day, by the honest, enduring effort of ordinary, faithful people, facing their problems, meeting debts, caring for children, for the sick, caring for each other, performing essential functions, doing their work well, and keeping going against discouragement. And without these wonderful daily doers of what has to be done, this wouldn't be much of a world. Machines can never altogether take the place of thinking, conscientious, faithfully performing people. Glamour or leisure can never take the place of the solid work of the world, of doing what needs to be done today. "If you do your work with complete faithfulness," said Phillips Brooks, "you are making just as genuine a contribution to the . . . universal good as is the most brilliant worker. . . . Oh, go take up your work and do it . . . with cheerfulness and love . . . profoundly devoted to [your] work and yet . . . profoundly thankful for the work which other men are doing . . . that everything should reach its best, that every man should do his best in his own line. . . ."[1] To know what has to be done, and then to do it, is not only essential, but often heroic in its own way. Thank God for sincere and wonderful men, women, children who do well and honestly what they have to do each day, despite difficulties and disappointments; for faithful people, for simple things, for routine duties—for work well done—for "the poetry of the commonplace."

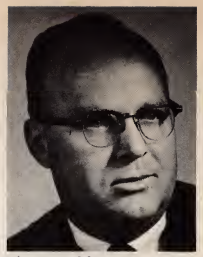
[1]Phillips Brooks, "The Light of the World and Other Sermons: Identity and Variety."

The LDS Scene



Professor to Receive Chemistry Award

Dr. H. Tracy Hall, distinguished professor of chemistry at Brigham Young University, will receive the Chemical Pioneer Award from the American Institute of Chemists in May. The award is given "to chemical pioneers who have shaped the industry." Brother Hall is the first man to produce artificial diamonds in a laboratory. Using high-temperature and high-pressure instruments, Dr. Hall has also repacked atoms, creating materials unknown in nature.



Vice-President of Publications Organization

Merwin G. Fairbanks, student publications adviser at Brigham Young University, has been elected second vice-president of the 500-member National Council of College Publications Advisers. He will assume the presidency of the organization in two years.



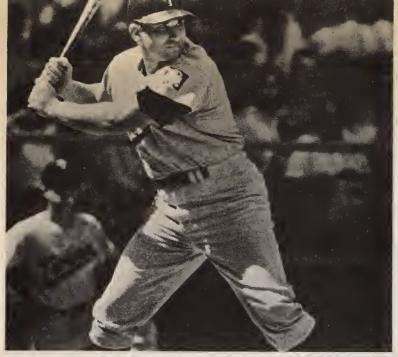
Indonesia Dedicated for Preaching of the Gospel

Indonesia, the world's largest archipelago, was dedicated for the preaching of the gospel by Elder Ezra Taft Benson of the Council of the Twelve on October 26. Elder Benson was accompanied by a party of about 30 persons, including Bruce R. McConkie of the First Council of the Seventy and President G. Carlos Smith, Jr., of the Southeast Asian Mission. The dedication took place on a hill near Bogor, about 40 miles south of Djakarta, capital of Indonesia. Full-time missionaries will begin proselyting there in early 1970. Indonesia comprises about 3,000 islands and ranks sixth in the world in total population, with an estimated 130 million people. Some twelve races make up a population that speaks many dialects and languages and is about 90 percent Moslem. Picture above shows Elder and Sister Benson, Elder and Sister McConkie.



School Named for Vietnam War Veteran

The U. S. Army recently named a school at Schofield Barracks, Hawaii, in honor of a Latter-day Saint soldier of Hawaiian ancestry. The soldier was First Sergeant Samuel K. Solomon, Jr., mortally wounded in Vietnam after carrying several severely wounded men to safety and having saved a unit of about 44 men through additional heroism. Elder Solomon was a member of the Wahiawa (Hawaii) Ward.



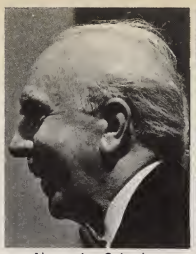
Most Valuable Player in American League

Harmon Killebrew, an elder in the Ontario (Oregon) Ward and third baseman for the Minnesota Twins professional baseball team, has been voted the American League's most valuable player of the year by the Baseball Writers Association of America. Brother Killebrew batted .276, hit 49 home runs, and batted in 140 runs in 1969. He has hit 40 or more homers in seven seasons for a total of 446 in 11 years. "I'm so thankful for my Church membership. We've really been blessed by having the priesthood in our home," said Brother Killebrew. He is an elders quorum instructor in the off season.



Bust Unveiled of Thomas E. Ricks

President John L. Clarke, left, of Ricks College, Church-sponsored junior college in Rexburg, Idaho, accepts a sculptured bust of Ricks College founder Thomas E. Ricks, presented by Devere Ricks, right, Ricks family organization president. The bust was sculptured by Edward Fraughton, center, well- known Latter-day Saint sculptor. Thomas E. Ricks founded Bannock Stake Academy in 1888 and directed the academy's growth for 13 years, until his death in 1901. The school was renamed in his honor about a year later.



Alexander Schreiner



Robert Cundick

Church Music Committee Reorganized

The First Presidency recently announced the reorganization of the Church Music Committee, with the appointment of Elder Mark E. Petersen of the Council of the Twelve as committee chairman, and as committee members: Elder Richard L. Evans of the Council of the Twelve; Isaac M. Stewart, Tabernacle Choir president; Richard P. Condie, Tabernacle Choir conductor; and Arch L. Madsen, president of Bonneville International. Named as managing director of the committee was Alexander Schreiner, Tabernacle organist; assistant managing director is Robert Cundick, also a Tabernacle organist. Appointed as consulting advisers were Leroy J. Robertson, Frank W. Asper, J. Spencer Cornwall, and Harold Lundstrom. Associates of the committee are Roy M. Darley, Crawford Gates, Jay E. Welch, A. Harold Goodman, Reid Nibley, Ardean Watts, Bernell W. Hales, Jr., and Margaret C. Richards. The new program of the Church Music Committee calls for the establishment of priesthood leadership over all vocal and instrumental music at regional, stake, and ward levels. Detailed instructions will be given at upcoming regional and stake conferences.



U.S. Commissioner of Reclamation

Ellis L. Armstrong, of the Holladay (Salt Lake County) Sixteenth Ward, has been appointed U.S. Commissioner of Reclamation by President Richard M. Nixon. Brother Armstrong, formerly a high councilor in the New Jersey Stake, was U.S. Commissioner of Public Roads from 1958-1961.



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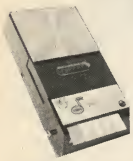
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The Church Moves On

October 1969

25 The appointments of Wayne B. Lynn, Blaine N. Lee, and John Longhurst to the general board of the Deseret Sunday School Union were announced.

26 New stake presidencies: President Rue C. Johnson and counselors Robert W. Gerke and Thomas C. Cooke, Ft. Wayne (Indiana) Stake; President Hans-Juergen K. B. Saager and counselors Carl A. H. Imbeck and Dietmar G. Matern, Hamburg (Germany) Stake.

28 Bids were opened for the construction of the Provo (Utah) Temple. The low bid was submitted by Hogan and Tingey Construction Company, Centerville, Utah, for $4,275,000.

November 1969

1 The appointment of Arthur D. Jackson to the Deseret Sunday School Union general board was announced.

2 Parramatta Stake, 495th stake now functioning, was organized by Elder LeGrand Richards of the Council of the Twelve from parts of Sydney and Sydney South (Australia) stakes, with Stanley O. Gray sustained as president and Kenneth G. Hale and Donald Newton as counselors.

9 NBC-Radio released the first of four weekly programs, "Faith in Action," saluting the centennial of the YWMIA. Today's program was a historic narrative of the organization of the group. Each program features the Mormon Youth Symphony and Chorus and the Girls' Centennial Chorus.

Texas East Stake, the 496th now

functioning, was organized by Elder Spencer W. Kimball of the Council of the Twelve from parts of Shreveport Stake and the Gulf States Mission. Sustained were President Gerald C. F. Knackstedt and counselors William E. Grubbs and Charles C. Tefteller.

14 The new lighting on the Brigham Young Monument at South Temple and Main streets, Salt Lake City, with recessed base lights as well as floodlights, was turned on this evening.

16 YWMIA General President Florence S. Jacobsen spoke about roadshows, dance festivals, and other MIA activities on the "Faith in Action" series on the NBC radio network.

22 President Hugh B. Brown of the First Presidency offered the dedicatory prayer at the unveiling of a monument of a Mormon Battalion member, placed on a hilltop in Presidio Park overlooking Mission Bay, San Diego, California.

-

Canticle Two
By John S. Harris

Praise unto the Lord,
Who made each living thing;
Who created the camel
And the ox and the horse;
Who made the ram
And the he-goat and the bull;
Who molded the olive
And the fig and the date;
Who caused the fish to swim
And the bird to fly and the serpent to crawl.
Praise unto the Lord,
Who made the strong man
And the weak man,
The wise man and the foolish man—
Who created man in all his diversity
And woman in all her variety—
Each in his season and each in his kind.
Praise unto the Lord.

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The Presiding Bishop Talks to Youth About:

DRUGS

By Bishop John H. Vandenberg

• The scriptures tell of a blind beggar, Bartimaeus, who would sit on the roadside near Jericho and ask those passing for morsels of food or for alms. One day the Savior came to Jericho with his disciples and a great number of people following. Bartimaeus heard that Jesus of Nazareth was approaching, he cried out, "Jesus, thou Son of David, have mercy on me."

Hearing him, the Master called for the beggar, and Bartimaeus came closer to the Master. Jesus said to him, "What wilt thou that I should do unto thee?" Bartimaeus had begged for food and alms from hundreds of passersby, but of the Master he asked, "Lord, that I might receive my sight.

"And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way." (Mark 10:46-52.)

There are some in our society today who, not unlike the blind beggar, are sitting along the highway of life begging. They are, however, not begging for food or alms. They are begging for the meaning and purpose of life.

Some of those who are begging are young men and women who have become disillusioned with life as they perceive and live it. Some of these young people have turned to various chemicals or drugs to escape and distort reality or, as some of them report, "to find greater meaning to life."

The increase in drug abuse is alarming. It is possible that some of you have been or may be approached about taking some type of drug. You do have your agency, and the righteous exercise of that agency when faced with such a decision is critical. May I point out a few things, based on valid information, to help you in knowing what is the right decision.

First, the Lord, knowing of the "evils and designs which do and will exist in the hearts of conspiring men," has counseled us: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16-17.)

Second, the Lord has said, "For of him unto whom much is given much is required. . . ." (D&C 82:3.) As Latter-day Saint youth, coming from fine homes, having many educational advantages, plus knowing of the will of the Lord and his purposes for you, you have a great challenge to be leaders. Certainly the Lord expects you to make the right decisions and to assume your role of leadership in the world.

Finally, may I refer you to some ideas supplied by Bruce H. Woolley, executive secretary of the State of Utah Drug Abuse Committee:

"If you are a young Latter-day Saint, you can't ignore the issue of drugs or condone their abuse. We live in a drug-oriented society.

"As I talk to young drug users from all over the country, I find that most of these young people are searching for meaningful answers and enlightenment to very important questions: 'Who am I?' and 'What am I doing here?' Many feel that drugs (especially LSD, marijuana, speed, and others) will supply some of the answers.

"As a young Latter-day Saint, you may be called on to help your friends in their query as to their use of drugs. In order for you to help them make rational decisions, you need to know the facts.

"Drugs such as LSD and marijuana can fool the most intelligent and sincere people. They create a dangerous and subtle self-delusion. Pot users and acid-heads never seem to notice that drugs *don't* make better people. People who take drugs still have human characteristics, such as laziness, lack of consideration, jealousies, and fears. Sure, they may talk love and brotherhood, but if anyone in the drug scene were to become honest and objective, he would admit that drugs are not as advertised."

The meaning and purpose of life is the same as it has always been. For those who are begging for "sight" or meaning, the answer is the one found by Bartimaeus, the blind beggar who, the scriptures say, "received his sight and followed Jesus in the way." ○



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Amount paid Missionary	$2,979.11

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The Spoken Word

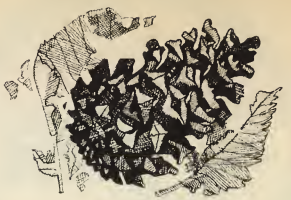
"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System Nov. 16, 1969. © 1969

By Richard L. Evans

Clean—what a wonderful word

There is a word that has within it some wonderful possibilities for personal peace, for safety, for self-respect, and the word is called "clean." Clean hands, clean hearts, clean homes; clean water, clean air, clean clothes—clean minds, clean morals—what a wonderful word! The mind so often follows environment—and the cycle reverses itself, as environment follows the mind. We can have a hopeful outlook in almost anything, if we commit ourselves to cleanliness, to being clean. "There is a beauty every girl has," said President McKay, "a gift from God, as pure as the sunlight, and as sacred as life. It is a beauty all men love, a virtue that wins all men's souls. That beauty is chastity."[1] "A beautiful, modest, chaste woman is creation's masterpiece."[2] ". . .walk in the Spirit," said Paul, "and ye shall not fulfil the lust of the flesh. . . . the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith. . . ."[3] "Let our thoughts, words, dress and general deportment indicate our belief in the sanctity of the body as the temple of God," said Hugh B. Brown,[4] "even as Paul declared it to be: 'Wherefore come out from among [the world] . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters. . . .' "[5] Evil isn't clean. Evil keeps company with unclean minds, unclean morals, unclean attitudes, unclean atmosphere. That "cleanliness is next to godliness" is not just an old adage but a real fact to face: cleanliness of thought, of person, of dress, of speech. There is not only "the strength of being clean," but peace and safety and self-respect. Youth can reach the highest of the heights if youth will commit itself to being clean. "How glorious and near to the angels is youth that is clean."[6] God help us to commit ourselves to cleanliness.

[1]David O. McKay, The Instructor, August 1966.
[2]Ibid.
[3]Galatians 5:16, 22.
[4]Hugh B. Brown, You and Your Marriage, p. 66.
[5]2 Corinthians 6:17, 18.
[6]The First Presidency, April 6, 1942.



Illustrated by Ed Maryon

A World, So Fresh and New

By Marylou A. Shaver

We walked along the wooded path, he and I,
where the infant August morning
glittered and freckled through the trees.

I watched his round legs and sturdy back
taking the downhill path in stride.
How straight he looked and was.

I reached out to touch the fine, soft hair
that curled along his neck,
but he was too busy to stand still for loving,
and eased himself, two-handed, over a log
to reach the river's edge.

We knelt there in the sand
and sifted pebbles through our fingers,
marveling over the blues and pinks,
the slate against speckle and tan.

He found a stone, washed to a pale mauve,
and handed it up to me solemnly.

The pine cones blossomed soft and green,
but we searched the dry ground for castoffs
to launch into the current.

He crowed to see the tiny vessels
floating down, down, down,
and clapped his hands with wonder.

He saw a lovely garden no man had planted.
He found a world, to him, so fresh and new;
then, Adam-like, he smiled.

In the Beginning

By Jay M. Todd
Assistant Managing Editor

● Perhaps no single sentence in the world's history has been more widely read than the inspiring first words of Genesis: "In the beginning God created the heaven and the earth." The very words contain a reverent charm that compells one onward:

"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light. . . ."

In these days of intense exploration of both our submicroscopic and telescopic terrestrial environment, it is fitting that our thoughts reflect again upon the grandeur of God's creations and that we observe again the handiwork of his hands. Indeed, Latter-day Saints have always been encouraged to learn all that they could about the world around them:

"Teach ye diligently. . . . Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass. . . ." (D&C 88:78-79.)

It seems without question that the more one learns about the handiwork of God, the more one gains in his respect, trust, and love for God. Hence, *The Improvement Era* sought the assistance of men of faith and learning; brethren who spend the bulk of their time studying, probing, and teaching about the world around us. Responses from over 30 Latter-day Saint scholars are presented in the following pages. These comments are informative and inspirational.

Accompanying these comments are seven paintings, six by Stanley W. Galli and one by Harry Anderson, two of America's foremost illustrators. The painting by Mr. Anderson is of Jesus the Creator; those by Mr. Galli are of the six creative periods. The paintings, reproduced through the courtesy of the Church Information Service, suggest the imagery and beauty that prompted Moses to write: "And God saw everything that he had made, and, behold, it was very good." (Gen. 1:31.)

We hope readers will find a similar spirit of joy and testimony in the following pages.

On the Immensity of Space

• "If one shrinks our solar system down on a scale of 10,000,000 miles to a foot, our solar system, including Pluto, could be contained in a Salt Lake City block. On this same scale, the next sun in space would be over 500 miles away."—Thomas J. Parmley, *professor emeritus of physics, University of Utah.*

On Our Galaxy

"A broad strip of light circling the entire sky outlines the Milky Way galaxy as seen from earth, which is inside the disk. Our sun and its accompanying planets, which lie toward the edge of the disk, are wheeling around the galaxy at a speed of over 100 miles per second, but so immense is this system that the sun takes approximately 200 million years to complete one revolution. Our sun is one of about 100 million stars (suns) that make up the Milky Way galaxy, which is so immense that a flash of light must travel for 100 thousand years to cross it (and light can circle the earth seven and a half times per second). Almost everything we see in the sky—stars, planets, comets, nebulae—belongs to the Milky Way galaxy. With sharp eyes, though, one can sometimes discern hazy spots of light that mark the location of other galaxies as great as our own and far out in space. There are at least a few billion known galaxies, and these stretch away to distances so enormous that they stagger the imagination. Some of the galaxies go out as far as 5,000,000,000 light years (30,000,000,000,000,000,000,000 miles), and still they go on. We have already found some galaxies that are so far back that their light has been on the way for over a billion years. In this sense, astronomy has turned into the strangest kind of archaeology, for we see some bodies as they were in the dim past but are left to wonder about their present condition." —Hollis R. Johnson, *Department of Astronomy, Indiana University.*

On Life in Outer Space

"Whereas less than half a century ago scientists speculated that the chance of there being another planet like ours was negligibly small, now scientific estimates suggest there may be ten billion stars in our galaxy that have planets, and there are likely more than ten billion galaxies in the universe. Whereas our scientific views of only a few years ago would have ruled out this possibility, scientists now believe the existence of intelligent life on some of these planets to be a near certainty; and radio telescopes are searching the heavens for signals sent into space by these intelligences."—John H. Gardner, chairman, Department of Physics, Brigham Young University.

"In the scientific community today it is believed that there are intelligent beings elsewhere in the universe, and, in fact, scientists have been contemplating ways in which to listen for them. If scientists can believe that there are intelligent beings with even superior societies to our own (compare Moses 7:30, 36), it is not a great extension of our reasoning to believe that there is a personal God in whose image we are made and who is more superior to them all."—Earl M. Mortensen, *Department of Chemistry, Cleveland State University.*

On the Creation of the Earth

"When our solar system was begun, out of the dilute gas of interstellar space, an immense cold cloud formed, whose density was high enough that gravity began to draw the cloud together. Since the cloud was rotating, it eventually collapsed into a flat disk that broke up into many smaller clouds to form the planets with the sun at the center of the system. At this point, 'the earth was without form, and void; and darkness was upon the face of the deep.' Then God said, 'Let there be light: and there was light,' for the sun began to shine as its continued contraction heated it, and it lighted the earth and 'divided the light from the darkness.' (See Gen. 1:2-4.)

"Our sun, whose radiation makes life possible on the earth, is a fiery

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell. And then the Lord said: Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth."
(Abraham 3:24; 4:1.)



ball of gas so powerful that the light it throws off each second weighs over four million tons—yet the sun's energy stores are so great that it can radiate at this rate for ten billion years.

"Sometime soon after its formation as a solid or liquid body, the earth, warmed by the sun and the radioactivity of its crust, lost most—perhaps all—of the gas in its atmosphere. Later, as the earth cooled, gases were released from the crust and interior. The gases remaining around the earth then cooled to form the atmosphere or rained down to form the seas." —Hollis R. Johnson, *Department of Astronomy, Indiana University.*

"In each of the several scientific theories concerning the formation of the earth, the planet would have been, in the beginning, 'without form, and void.' The sequence of creation as described in Genesis—enough of an atmosphere to create a firmament, the separation of the water vapor of the atmosphere from the liquid water of the lithosphere, the reduction of the cloud cover so that the sun, moon, and stars were visible, the growth of plants, the creation of fish, fowl, and beasts, and finally the creation of man—parallels the order of creation theorized by science." —Darrel R. Bienz, *associate professor of horticulture, Washington State University.*

"The earth is at the ideal position from the sun to receive sufficient energy to activate climatic processes and support life, but it is far enough from the sun to avoid a fiery death by sudden bursts of energy. It is set in motion on its axis at the right speed to create days and nights of convenient lengths for activity and rest for man and other organisms. However, more remarkable than the regularity of the days and years is the inclination of the axis of rotation of the earth to the orbital plane. With the axis of rotation inclined 23½° to the orbital plane around the sun, a mechanism has been set up that causes the inevitable march of the seasons. Without this adjustment, belts of extreme heat at the equator and extreme cold at the poles would be encountered.

"The life zone on earth is a very thin and delicate layer when compared to the dimensions of the earth and solar system. The vertical range in which all life naturally occurs is from the highest mountains of about 30,000 feet above sea level to the lowest ocean depths of about 30,000 feet below sea level. By comparing this 12-mile vertical life zone to the 24,000-mile diameter of the earth, the life zone is calculated to be 1/2,000 of the diameter of the earth."—Melvin J. Frost, *assistant professor of geography, Arizona State University.*

On Light

"It has often amazed me to see the numerous times light is mentioned in the scriptures. God understands the full implications of this marvelous 'substance.' It has taken man ages to unravel some of the secrets of this schizophrenic phenomenon. The minds of Newton, Einstein, De Broglie, Maxwell, and others wrestled with this to construct the foundations upon which current quantum mechanics is built."—Eldon D. Brinley, *chairman, Department of Health, Texas A&I University.*

On Water

"No other substance is so important in nature's operation as water. Water is unsurpassed as a universal solvent. It dissolves plant nutrients from the mineral constituents of the earth. It dissolves the organic and inorganic constituents of the living cell. Without its solvent action the processes that sustain life would stop. Water has an exceptional capacity to absorb or give up heat without much change in temperature. Thus, it moderates the climate. Instead of shrinking as it crystallizes, like nearly every other substance, it expands. As a result, ice floats on the surface of lakes and rivers and acts an an insulating blanket to protect underlying



"And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. . . ."
(Gen. 1:3-5.)

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water, and aquatic life therein, from freezing. As compared to most liquids, it has a very high boiling point. If this were not so, its vapors would saturate the atmosphere and filter out the warm rays of the sun. Truly, no other substance is so well adapted to the needs of living things."—Philip F. Low, professor of soil chemistry, Purdue University.

"Consider the existence of water in a liquid state: this condition is only possible under a rather small range of temperature from the large temperature ranges that are known in the solar system, and yet life as we know it could not exist without this liquid state."—David L. Clark, *professor of geology and geophysics, University of Wisconsin.*

On Soil

"Soil is more than a collection of inert particles and dead organic matter. The soil contains, besides the larger silt and sand grains that constitute its skeleton, clay particles. These particles are of submicroscopic size and, therefore, have an extremely large surface area per unit weight. Their surfaces attract water strongly. Consequently, they keep the water that falls as rain from draining beyond the reach of plant roots. But this is not all they do. Unlike most other mineral particles, clay particles are formed in such a way that they carry negative electric charge. This negative charge attracts the positively charged plant nutrients and prevents them from being leeched out of the soil by percolating water. The soil also teems with microorganisms. These organisms serve a useful purpose. They decompose the autumnal litter that would otherwise accumulate and eventually smother the plants that produce it. In the process, humus is added to the soil to bind the particles into aggregates that permit the permeation of water and air." —Philip F. Low, *professor of soil chemistry, Purdue University.*

On Plants

"If there were no plants and flowers, in less than a generation all oxygen would disappear in the air and we would die. The only reason oxygen exists in the air now is because plants restore to the atmosphere oxygen that our bodies remove from it. This they do through photosynthesis, and even the most noxious weeds help in this way. Through photosynthesis, the plant also captures energy from sunlight and puts it into the food we eat. Our bodies, and all other living things, require a continuous source of energy to even survive, and this is the source. In fact, the chemicals that make up the food we eat are also derived from the carbon dioxide of the atmosphere, carbon dioxide that the plants remove and make into sugars."—James A. Goss, associate professor of biology, Kansas State University.

"The simple plant seed is an enigma that has defied all speculation. For a living entity to code itself, to condense, to suspend its animation and then become anew, defies and frustrates the most astute."—Max L. Sweat, *Department of Obstetrics and Gynecology, University of Utah.*

"Consider our so-called simple desert plants. Survival of these plants demands considerable heat dissipation from leaves that can accomplish this easily. Large leaves could not do it. But no one adaptive mechanism by itself enables a plant to withstand the tremendously hostile conditions of a desert. Many features have to be closely coordinated and balanced or failure would result. The time of year a seed germinates (which is internally regulated by hot or cold temperature or by inhibitors that must be washed off the seeds by the 'right' amount of rain or by abrasion by rocks in a stream bed), the rate of root growth into the soil, structures that absorb or retain water against loss, a bisected or small leaf structure, mechanisms for carrying out part of the photosynthetic carbon dioxide fixation mechanisms at night or in early morning, extra

"And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so."
(Gen. 1:7.)



special coverings for leaves, ability to abscise leaves at the critical time to avoid death by complete water loss, ability to cease or not start new growth if conditions are not right—these are only some of the features that usually need to be integrated into a single species for it to survive in the desert."—Arthur Wallace, *professor of plant nutrition, University of California at Los Angeles.*

On Moving Creatures

"Probably Moses mentioned only water fowl and whales because such living creatures were the only ones within the realm of his personal experience or within the realm of the personal experiences of the translators. Most likely they lacked the words for such things as phytoplankton, protozoans, and periphytons. Readers wouldn't have been much interested anyway. But in his wisdom, Moses recorded 'every living creature that moveth.' This is scientifically accurate, if 'moveth' is interpreted to include such movements as respiration, feeding, and so forth. It is now known that numerous varieties of microbial, plant, and animal life in the sea are as stationary as an apple tree. Many more varieties of marine animals are moved from place to place by the movements of water, without any power or self-locomotion."—Claude E. ZoBell, *professor of microbiology, Scripps Institution of Oceanography.*

The word *cattle* embraces a bundle of miracles all the way from the ruminant physiology (which enables these animals to handle fibrous feeds that man would perish on) to the marvelous varieties of genotypes that have been called forth to adapt to man's special needs in a variety of environments, periods, and special purposes. For example, the Scotch Highland and other woolly breeds have adapted to severe wind, cold, and scant feed; the zebu breeds can stand heat, drought, and insects; the massive oxen have helped man to cross vast wastes; the water buffalo and its work in the rice paddies help feed teeming millions in India and the Orient; the American longhorn, king of the prairie when survival was a paramount virtue before modern husbandry practices made bovine life secure; and then the gentle dairy cow, foster mother of the human race (at least in America). Where would we be without cattle?"—George E. Staples, *associate professor of veterinary medicine, North Dakota State University.*

"One sees in the nervous system of the lowliest fly to the most complex vertebrates an ordered precision of structures that allows the perfect functioning of the nerves and passage of information from one part of the body to another over the intricate system of fibers and synapses. It is apparent that the sum basic phenomenon common to all living creatures is that each fits perfectly within its sphere."—Joseph Larsen, *chairman of the Department of Entomology, University of Illinois.*

"As I have closely observed and worked with animals for many years, I cannot help being impressed with their individuality. I am convinced that a guiding hand governed the creation of the animal kingdom—some to rule over others and each having its place in the master plan."—Glen P. Lofgreen, *animal nutritionist, University of California at Davis.*

On the Plant and Animal Integrated System

"In recent years we have been thinking of the biological community as an ecosystem, which is a name for a system that is more or less self-sufficient, except for input of light and water. Plants and animals are integrated in such a system in a manner that all are interdependent in fantastically complicated ways. Nutrients in many systems are limiting factors—nitrogen, phosphorus, calcium, potassium. Nutrients and combinations of geochemical and biological cycles permit these elements to be circulated sufficiently for all levels of the ecosystem to be in a finely tuned balance. The plants provide food for one level of animals,



"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also." (Gen. 1:16.)

and they in turn for other animals. The associated decomposition systems are the means of completing the circulation so that plants can continue production; otherwise the systems would stop, because nutrients would be stored in one set of organisms, and even they would die. These phenomena point out the necessity of death to the type of world that was created. The life of man is also contingent upon the death of other forms of life." —Arthur Wallace, *professor of plant nutrition, University of California at Los Angeles.*

On Man

"If it were not for the fact that we are alive and daily experiencing the wondrous capabilities of our tabernacle of flesh and blood, it would be difficult to conceive that such a being as ourselves could be possible. Knowing that we do exist and do possess these marvelous attributes, it should not be difficult for us to envision a loving Father who also has these and other attributes that are developed beyond that which we now possess." —Earl M. Mortensen, *Department of Chemistry, Cleveland State University.*

"To incorporate sixty trillion living cells into the body and integrate them into systems that enable him to see in perfect color television; to compute motion, form, vision, and the higher senses in mathematical complexity superseding the greatest of machines; to see the stars, earth, plants, animals, and the ocean; to be curious about objects and happenings, and to contemplate God transcends all present capabilities of man's mind for appropriate description and evaluation."—Max L. Sweat, *Department of Obstetrics and Gynecology, University of Utah.*

"Every individual enzyme, cell, and organ has a particular function from which it never deviates when functioning properly. In addition, most systems of the body have a 'back-up' or alternate path in case of malfunction."—David M. Stuart, *professor of pharmacy, Ohio Northern University.*

"In our estimation, if it were possible to make the Empire State Building small enough to hold in the palm of your hand, including all of the radios, elevators, telephone circuits, and so forth, it would still not match the complexity of a living cell at the molecular level. It takes billions of these cells working in harmony to make a human body. Each second 30,000,000 protein molecules have to be assembled, and they have to be in specific sequence. The body has the best insulator and the strongest known material for its size in nature. There are over ten billion nerve cells in the brain. Three billion people on earth could have interconnecting telephones and have some left over if we had as many phones as the brain has connections." —W. M. Hess and D. J. Weber, *Department of Botany and Range Science, Brigham Young University.*

"In order to live in the world, man could not remain alone. He had to unite with other individuals. First his wife and then his children were bonded to him in a family unit. He joined others to create great social institutions — the church, school, government, economy—that make it possible for man not only to subsist in the world but also to grow and develop to his full potential on this earth. In the Garden of Eden, God gave man rules by which to live. Later, God revealed other principles to help man organize his life. These norms enabled man to avoid the chaos and disorganization that would have been his lot without rules. Man has continued to make rules that he considered were in the best interests of peaceful social life."—James T. Duke, *Department of Sociology, Brigham Young University.*

On the Sabbath

"The meaning of the Sabbath for the Lord is beyond my comprehension, for I would think that for him all days are holy days, he being holy. But that the Creator would sanctify the seventh day for man and bid him to 'remember the sabbath day, to keep it holy' is full



"And God called the dry land Earth. . . . And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so."
(Gen. 1:10-11.)

of meaning. Man in his earthly struggle for survival must not forget his Creator. Neither should he forget his relationship to the whole of God's creations. Hence, the Sabbath day gives man pause to remember and to honor the fountain of life and reminds him to be compassionate toward his fellowmen and even the beasts of the field." —Lowell L. Bennion, *associate dean of students, University of Utah.*

On the Application of Order and Law in the Universe

"We are taught from the scriptures that God is a God of order. (Al. 42:22; D&C 88:36-38, 42; D&C 93:30; D&C 130:20-21 are only a few references.) He lives by laws and principles, for otherwise he could not be God; his actions would not be consistent. It is not surprising, then, that God created this earth by an orderly process that can be investigated by scientific means. The Bible and the Pearl of Great Price give a broad outline of the Creation that is in general agreement with our more detailed scientific knowledge of the earth's condensing from the existing gases, followed by orderly developments required to bring it into its present habitable state where plant and animal life and finally man himself might flourish."—Earl M. Mortensen, *Department of Chemistry, Cleveland State University.*

"As one studies the ordered perfection of God's creations at the ultrastructural level, where nothing escapes the electron beam, it becomes more and more apparent that there is perfect order in all of God's creations. In fact, so obvious is this to me that it is incomprehensible that God would create anything that did not have order."—Joseph R. Larsen, *chairman, Department of Entomology, University of Illinois.*

"I am intrigued by the distinct harmony that exists between revealed truth and all other truths discovered in our laboratories. Apparent discrepancies between scientific fact and revealed truth are only reflections of our ignorance or misinterpretation. Although the scriptures were not written as books of science, their messages are completely compatible with all scientific discovery. God created a world that would do just what it is doing. The laws established and utilized in the creation process are as immutable as God himself. Consequently, our discoveries concerning the world in which we live are extractions from the very foundation from which we came. Laws of genetics, thermodynamics, relativity are the same today as always. Hence, any insight that we obtain concerning our physical and biological world is intrinsically an insight into the ways of God and into the eternal laws established from the beginning. An earth prepared to bring forth grass must continue in that same role so long as the eternal laws that were established in its creation continue. It is no wonder then, in retrospect, that new species continue to come forth from the good earth; that is exactly what the earth was designed to do. The seasons, glaciers, volcanoes, and earthquakes are all integral attributes of the earth programmed to accomplish that for which it was created. Scientific discovery and holy writ are mutual witnesses of the same eternal truths. Science is not only harmonious with the gospel—it is the very heart of it." —Howard C. Stutz, *professor of botany, Brigham Young University.*

"The scriptural accounts of the Creation constantly emphasize that the efforts of God moved the universe in the direction of form and order. The account in Abraham uses the beautifully descriptive word 'organized' to describe the process by which God effected the Creation. The implication is that without the exertions of Deity, the universe would slip inexorably back into the formless void whence it came. That this is the natural, unattended direction of all matter is the one thing that the physical sciences have probably proved in most detail."—R. Owen Asplund, *associate professor of chemistry, University of Wyoming.*

"Abraham talks about 'plans' that had to be 'watched over' until they 'obeyed.' The procedure probably required tremendous effort

"And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind. . . . And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so." (Gen. 1:21, 24.)



and even experimentation. It is not too difficult to read into these concepts that God dealt with natural laws and that the steps in creation involved, if not evolution (which is a perfectly good word and may in part explain what happened), development of a multiplicity of life forms as a result of the adaptive and mutating mechanisms built into original forms. The scriptures say that God said, 'Let the earth bring forth grass. . . .' But when it came to man, the Gods 'went down' and 'organized' man. The whole process of the Creation is infinitely complex. Ascribing the creative events to chance certainly is an ignorant superstition, and the very first words of the Bible set the stage perfectly: 'In the beginning God. . . . ' "—Arthur Wallace, *professor of plant nutrition, University of California at Los Angeles.*

"It is most gratifying to me to realize that the basis of the science of genetics, the orderly change in living matter from the simple to the more complex, is similar to the basis of my religion: eternal progression."—Darrel R. Bienz, *associate professor of horticulture, Washington State University.*

Conviction and Testimony

"I have no doubt that the Lord created the heavens, earth, and all therein. I do have doubt as to our degree of knowledge of all the steps involved, insofar as either science or religion has revealed. I am certain that when the definitive steps are elucidated by science, they will in no way conflict with that which is, has been, or will be revealed by prophets of God. In a day when science has accomplished and will continue to accomplish much in terms of defining the laws of the universe and dealing, in some degree, with them, it behooves the intelligent and faithful man to pass over seeming discrepancies between views. Conflicts will only exist where interpretation of the truth is faulty."—Frank D. Allan, *Department of Anatomy, George Washington University.*

"For those who quibble and get upset over the lack of revealed information on the when and how of creation I am deeply sorry, for they have missed the whole point —God's approval of what happened: 'It is good.' It is our stewardship to see that all the cycles—air, water, soil, ecological, and so forth—remain good." —David A. White, *assistant professor of zoology, Brigham Young University.*

"Man, the supreme creation of God, was commanded to use, but not abuse, all other creations. If this principle is violated, future generations may not enjoy the blessings we have today."—C. A. Ernstrom, *chairman, Department of Food Sciences, Utah State University.*

"The scriptural account of the Creation is brief and incomplete, yet contains most of the essential steps. I find it impossible to believe that Old Testament prophets could have discovered the steps and placed them in proper sequence without divine guidance. They possessed no other means by which they could have accomplished such a remarkable feat."—R. Grant Athay, *astrophysicist, High Altitude Observatory, Boulder, Colorado.*

"In a real sense, the Creation is an on-going process occurring now; certain of the mechanisms used in the 'first creation' are still operating and make possible, by recombination of genes that direct the development of certain physical and mental traits, the infinite variety of individuals. Thus, whereas men are alike in the main, each is his own unique self physically and mentally."—Frank D. Allan, *professor of anatomy, George Washington University.*

"The Bible was not written as a book of science; therefore, it is not surprising to find within it little reference to the physical laws of the earth. Less is mentioned about astronomy, chemistry, mathematics, and biology than about the eternal principles of faith, hope, charity, joy, compassion, and repentance. Endowed with God-given faculties that permit experimentation, documentation, and measurement, man is capable of discovering some of the physical laws governing the



"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." (Gen. 1:26.)

earth, and it is quite clear that God intended that we should do so. But the great eternal truths given through the prophets by revelation are for the edification of all who will listen: 'Do unto others'; 'judge not'; 'though your sins be as scarlet'; 'a contrite spirit'; 'blessed are the meek.' These concepts give direction and hope and meaning far beyond anything that could ever emanate from our laboratories." —Howard C. Stutz, *professor of botany, Brigham Young University.*

"To examine, study, compare, learn just a few of the truths of the heavens impels one to testify that those heavens were created by an intelligent being whose knowledge and power in any single area is understandable to man, as he learns a few truths, but in its totality is beyond our mortal conception." —Norval J. Wardle, *associate professor of agriculture, Iowa State University.*

"We stand amazed at the creative mastery that was at the command of a Bach as he conceived such a masterpiece as the Saint Matthew Passion. The masterful penetration of the materials of the art, the profundity of expression, and the intricacy of structure requires a vision granted to few mortal men. But what of Jehovah and the mastery of his conception? —the breadth of his vision and the profundity of his expression as he conceived the plan, built the earth, and put us here? Christ has a creative genius never approached in our experience on this earth, and certainly seldom appreciated by the children of men." —Merrill K. Bradshaw, *composer-in-residence, Brigham Young University.*

"In their roles as chief architect and chief of operations, I see Elohim and Jehovah as scientists in a supreme sense, operating in all spheres: physical, biological, and social. The careful planning, checking of plans, and operationalizing of these plans involve principles and truths that overshadow not only man's science, but also the most far-out constructs of his imagination." —William W. Reeder, *professor of sociology, Brigham Young University.*

"Even the simplest living organism is so fantastically and beautifully complex, so wonderfully coordinated in its many functions, that the accomplishment of creating the higher animals and man is virtually incomprehensible." —G. Fred Somers, *chairman, Department of Biology, University of Delaware.*

"To tame the thermonuclear sun, pull a blade of grass from powdered rock, employ the blade as food and change it into the flesh and thoughts of man defies all earthly metaphor." —Max L. Sweat, *Department of Obstetrics and Gynecology, University of Utah.*

"After centuries of accumulating knowledge and purposeful effort, man can now transplant a heart that functions for a while, and he can send a man to the moon and back via rocket. Should we remind ourselves that we cannot yet cure the common cold, that we cannot yet duplicate the process of photosynthesis carried on by every simple leaf? Neither can we cure leprosy or raise the dead as our Elder Brother once did." —George E. Staples, *associate professor of veterinary medicine, North Dakota State University.*

"The pervasive and majestic theme running through the creation story in Genesis, Chapter 1, is the repeated witness that it is the work of God. Man's concerns with the details of how God did it should never blind his vision to the overarching biblical faith which declares that 'the Lord by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew.'

"To whomsoever believed these words, the promise is: 'So shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down thou shalt not be afraid: . . . For the Lord shall be thy confidence.'" (Prov. 3:19-20, 22, 26.) —Lowell L. Bennion, *associate dean of students, University of Utah.* ○



Illustrated by Don Young

Advent of Man

By Randall L. Green

Man, son of God, inherently divine,
Prince consort, promised all the Father owns,
Potential heir through blood of royal line
To principalities, dominions, thrones,
With rapture donned a veil of flesh and bones
And left the glories of his native place,
Exchanging golden streets for paths of stones
On which to run, unshod, his second race,
Complete the course, and earn his Father's gifts
of grace.

Thus, man embarked on mortal life and found
The way not level and the road not straight,
But steep and rugged, over stony ground,
Through mountainous terrain of vice and hate
And haunts where human hellhounds lay in wait.
Stepped forth this embryonic god to walk
Upon the earth, and felt the gravel grate
Beneath his naked feet; pain bid him balk
Lest he should rend his flesh upon the ragged rock.

But walk he must, and languish not, or die
And live forever banished from his home.
He with telestial element must vie
To crush the quarry's crude satanic gnome
And turn the monolithic earth to loam.
And so, his own rough fiber, uncreate,
Must he refine while under heaven's dome
And with progenitors must emulate
The infant attributes of God in him innate.

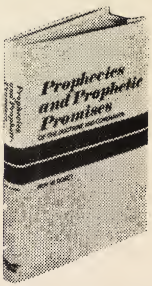
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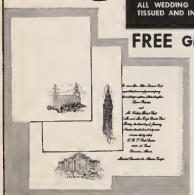


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Buffs and Rebuffs

Statement on LDS Youth

The November *Era* is amazing! It is so far beyond the usual "good job, well done" that I can only conclude that several dozen of the staff and contributors were inspired. Among the notable articles and features, those by Drs. Truman G. Madsen and G. Homer Durham especially appealed to me. But, of course, the article of most outstanding excellence was "Premarital Sex—Never!" by the teen-ager from Portales, New Mexico. Here is the "now generation" not pulling any punches! This is "telling it like it *really* is!" I agree with the author's uncle: a professional marriage counselor could not have presented the message with the impact that he did, as a young person speaking to young people.

LAMONT M. JENSEN
SALT LAKE CITY

The November *Era* is a fine contribution from youth to youth of all ages. The attitude of Gregory Spencer Hill ("Premarital Sex—Never!") is excellent.

RHODA THURSTON
HYDE PARK, UTAH

The whole November *Era* was excellent in presenting youth today—from G. Homer Durham's "Youth, 'Relevance,' and the Big University" to Dr. Kenneth Godfrey's and Dr. Truman G. Madsen's articles on LDS youth—and, of course, our peers speaking themselves. Particularly intriguing and interesting was Gregory Hill's article in defense of traditional and scriptural morality. New approaches toward encouraging morality are needed, and Brother Hill's article shows much thought in such brief space.

ELDER SCOTT S. SMITH
CENTRAL GERMAN MISSION

The November issue is one of the best I've ever seen. There is some great writing on youth, and it all reflects a spirit I share deeply: these are *my* people, and I'm proud of them. This statement on LDS youth is a worthy statement, and it needed to be said.

ROBERT J. MORRIS
OGDEN, UTAH

In our months of investigating the Church, *The Improvement Era* answered so many questions and certainly was instrumental in explaining many gospel truths. I cannot say enough about your wonderful magazine. Although we have loved all of the issues of the *Era*, you have really outdone yourselves in your most recent issue on youth. Since my husband and I were baptized a year ago, we have held positions in the MIA. We heartily agree that the youth of Zion are an exceptional generation and are more capable than previous generations in handling the many complex issues of the world that we are faced with today, and are worthy of our confidence.

Mrs. Edward D. Marcucci
Brea, California

The Season Thereof

I have just finished reading "In the Season Thereof" [October]. I am so thrilled, and I wanted to thank you for the story. I am a convert. I could not believe the missionaries when they told me I would be happy and more blessed than ever before if I would join the Church. But since I was baptized, I have never been happier in my whole life. Life began! Like Randy (in the story), I attended Church activities but did not feel part of them until I was baptized. Wherever I attend Church meetings or meet the Saints (Germany, USA, Canada, Mexico), I feel at home. When I came to Canada in 1967, I could not find the Church as I was told I would. I wrote to my friends in the USA. They sent me the *Children's Friend* and the *Era*. Oh, how happy I was! First I read the *Children's Friend*, and not very often the *Era*, because of language trouble (I am German). But now I can read the *Era* and read every page!

Irene Doering
Wiarton, Ontario, Canada

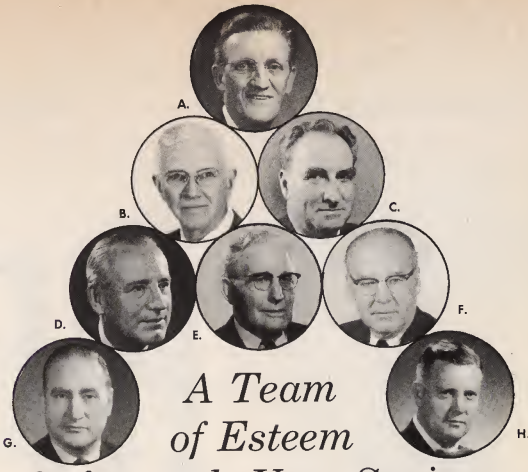
What Can We Read?

To Margreta Spencer of Safad, Israel [October "Buffs and Rebuffs"] and the MIA girls in her class and to all the youth who will read this, I ask the following questions: Why eat all the cake at once? Why not try it a small piece at a time? The MIA girls and their teacher are right—it doesn't take a month to read the *Era*. But it can! Try getting up ten minutes earlier each morning and reading just one article each day before leaving for work or school. You needn't worry about getting the issue—who else would want it that hour? But a word of warning: the bus will not wait for you to finish an article. Don't find out the hard way!

Larry Jackson
Salt Lake City, Utah

I have just read the October "Buffs." I agree with Margreta Spencer; I too have failed to find reading material in fiction that is fit to read. I believe there are plenty of Latter-day Saint writers available who could pool their writings into books to fill this need.

Elva M. Faux
San Francisco, California



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NEW POLITICS



Illustrated by Don Young

By Dr. G. Homer Durham
Commissioner and Executive Officer, Utah System of Higher Education

• President Richard M. Nixon is not the first American President to see pickets and demonstrators congregate outside the White House fence. Nor is he the first to be "confronted" with the massing together of bodies, as well as ideas, in various parts of the nation. Lyndon B. Johnson had a full share of this.

Mr. Johnson came to the presidency with outstanding experience in party and legislative politics. He had mastered the rules of the game. As the game was played in America since the time of Woodrow Wilson, few were more adept and skillful. Television added a new dimension after World War II, but Mr. Johnson surmounted this

change, as well as the techniques of opinion polls. But somehow, during the Johnson presidency, the nature of the game changed—especially in executive and administrative politics. And in the state of Wisconsin, the very legislature was occupied and subjected to a sit-in in 1969. During the autumn of the same year, Judge Hoffman's federal courtroom in Chicago was subjected to what, for want of a better term, can only be called here *new politics*.

Willingness for authority to do its job at its self-determined rate of speed and intensity is no longer recognized by some persons. Priests, ministers of religion, professors, students, labor leaders, club women, artists, and actors are among those who, on occasion, choose to place their bodies in picket lines, parks, administrative offices, and other places, to make their particular wants known. One university president of my acquaintance, recalling the *Curia Regis* of the Norman kings of England, considered discontinuing all personal appointments with persons in his office. Instead, he considered sitting daily, in a commodious board room, perhaps with an aide or two, to hear and listen to any and all grievances and protests that might come forward. The "trouble makers," he said, refused to "go through channels" to take matters up with the student or faculty representative organs. They seemed to insist on "seeing the president." So the president, at last report, was seriously considering abandoning his old office methods. Instead, the thought came to announce that all comers could come daily between 10:00 and noon to his board room.

The only thing wrong with that solution lay in the possibility that if the president were to announce such a system, openly hearing and

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listening daily, from 10 to 12, then, alas, the "trouble makers" would probably arrive at five minutes to 12, fill the room, and sit down in the doorway. Then the dissidents either would have to accept the rules of the game or, authority thus challenged, would have to see to it that the doorway was cleared.

Large groups or small groups of human beings cannot exist without law and responsible authority.

In a democratic society, characterized by open elections and participation in rule-making, the nonobservance, nullification, or disregard of the rules changes the nature of the game. Resort to force follows, generally.

President Nixon has been through a great many political contests. Like many mayors, college presidents, selective service officers, officials at city halls, and other representative "authorities," President Nixon is confronted with prospects of disquiet and unrest based on the Vietnam war. In November 1969, in a nationwide television appeal, he attempted to enlist public support for his efforts to conclude the conflict, and to override the efforts of those who would have nothing short of "instant withdrawal." He stated that he would not be moved by minorities who took to the streets.

Who will out-talk the talkers, out-walk the walkers, by remaining steadfast at old duties, at old posts dear to the old order, and, with smiling calm, sympathetic demeanor, consent to the massing of bodies and demonstrations (peaceful, it is hoped) of those with disturbed feelings? Or will there be countermarches in the streets, and conflict?

A society has to be strong, durable, tough, and resilient, as well as tolerant, to live with freedom. Sometimes it may be better

to sit quietly and think before acting, rather than standing up, being counted, and charging headlong into something. If civilizations have learned anything, it is that private rights and personal liberties are easily trampled upon by mobs. It has also appeared true that large crowds of human beings, crowding into too little space, can sometimes become dangerous mobs. A "peaceful" demonstration can become a confused and disorderly arena where even individual brute strength may be smothered by sheer mass.

The right to dissent, to proclaim, to advocate, to organize, and to proselyte is especially dear to members of The Church of Jesus Christ of Latter-day Saints. Were such rights not available and generally respected, this magazine might never have appeared, and its readers could have been distributed among sects and groups that existed prior to 1820 or found in groups that did exercise the right to dissent, to proclaim, to advocate, to organize, and to proselyte. It is also well to remember that the lives of Joseph and Hyrum Smith were terminated at the hands of those who took the law into their hands, by some who were unwilling to let the game be played according to the rules.

Of one thing, everyone in the world should be assured. The President of the United States is thinking before acting. He is thinking very hard indeed. Is there enough vitality remaining in the "old politics" to think and ponder with him? Or has the vitality and initiative of political action passed to those who appear to want that complex leviathan, the state, its many divergent groups and thinkers, to respond instantaneously to "peaceful protest"? "Or else"?

This issue, the relationships between deliberate thought and deliberate action, or between deliberate thought or un-thought, and the desire for instantaneous "action," may well be the greatest political challenge American leadership has ever faced. But the President does does not face it alone. The new politics, so called, confront all members of all societies maintaining freedom of thought, freedom of advocacy, organization, and proselyting. The Lord sends rain on the unjust with the just. Freedom's streets are open to both good and ill. It will take more and more responsible restraint on everyone's part to keep the traffic moving, open, and peaceful. New politics are not Mr. Nixon's, city hall's, nor the college president's problems alone. ○

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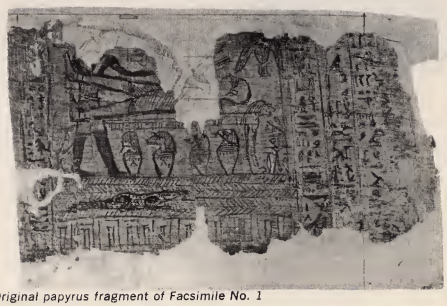
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● *Abraham the Missionary*: The Book of Abraham refers specifically to Abraham's work as a missionary. "I . . . was sixty and two years old when I departed out of Haran. And I took Sarai, whom I took to wife when I was in Ur . . . and the souls that *we* had *won* in Haran . . . and dwelt in tents as we came on our way." (Abr. 2:14f. Italics added.) The corresponding Bible text reads: "Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls [lit., living things] they had gotten [lit., made] in Haran." (Gen. 12:4-5.) The puzzling "living things they had made" was interpreted by the Rabbis exactly as it stands in the Book of Abraham, the Midrash explaining that it means the people converted in Haran.[217] It goes even further to explain that when we are told that Abraham "called upon the name of the



"The Sacrifice of Abraham, by Rembrandt



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Part 9 (Continued)

Setting the Stage: The World of Abraham

By Dr. Hugh Nibley

Lord" in Sechem, it means that "he summoned the people to the name, i.e., began to preach the Gospel to them and convert them." (Midr. Rab. 39:16.) According to the Sefer ha-Yashar, "the people of the land of Haran saw that Abram was good and just towards God and man. . . . Men from among the inhabitants of the land of Haran came to him, and attached themselves to him, and he taught them the discipline of the Lord and his ways."[218] As he moved on his way, "each altar raised by him was a centre of activities as a missionary," he and Sarah diligently preaching and making proselytes wherever they pitched their tents.[219] "Abraham converted the men," according to the Midrash (39:14), "and Sarah the women," and there was a tradition that "all proselytes and heathen are the descendants" of the infants of pagan mothers, whom Sarah nursed.[220]

The Book of Abraham clearly states that it was his preaching that got Abraham into trouble in the first place —they "hearkened not unto my voice, but endeavored to take away my life. . . ." (Abr. 1:7.) The oldest traditions agree with this: "Abraham having overcome them by argument, the king wanted to put him to death; but thanks to a miracle, he removed to Haran, where he began to declare unto the multitude with a loud voice."[221] Abraham, says a famous passage in the Midrash (39:2, 14), was at home like a vessel of precious perfume lying tightly closed in a corner: God wanted the precious fragrance as widely disseminated as possible, and so he said to Abraham: "Travel from place to place, and thy name will become great in the world." Thus from the outset Abraham was "the archtypal evangelist . . . whose reputation becomes suffused by his travels as a vessel of ointment suffuses."[222] Himself "the arch-proselyte," he became "the Father of all Proselytes."[223] He made no distinction between men, since all alike were without the faith, and to convert a soul was to give it a new life and a new being: "One who brings a foreigner near and makes a proselyte of him is as if he created him."[224] Hence "it is Abraham the missionary who makes brothers of all the world; who abolishes the differences between the nations and races. . . . In his hand God placed the power to bless all the world: this blessing descended to the Patriarchs and the priesthood."[225]

This missionary concept is not a modern one. It is interesting that in Abraham's time Canaan and Egypt were the scene of extensive missionary activities propagandizing for various deities,[226] and it may have been for that, among other reasons, that Abraham's mission at the time won very few converts.[227]

Abraham and the Dead: One of the most remarkable manifestations of Abraham's universal concern for man

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is seen in his championing of those sinners who have died without redemption. As everyone knows, the poor man in the story of Lazarus and Dives was seen resting in *Abraham's* bosom. This is because the Jews believed that he was in special charge of the spirits between the time of death and the judgment and resurrection. "Lazarus was taken to the paradise where Abraham had gone," writes a modern Catholic scholar, "and where he rejoiced while awaiting the Great Day; the poor celebrate with him there in a place of honor. So the penitent thief will go to the same paradise, which is *not* heaven, but a place where certain spirits await the resurrection and the judgment."[228] Whether the Christian world wants to believe this or not, it was, according to this scholar, certainly the "current mythical concept" held alike by Jesus and the people he taught.[228] The old idea that it is Abraham who does all in his power to rescue every unredeemed spirit in his great concern for the welfare of the whole human race is actually very old and, according to K. Kohler, "has not a tinge of either Christian or of late Rabbinical color about it."[229] Abraham, according to the tradition, fearful for the souls of the wicked who died in his generation, proposed to Michael, who has charge of all the dead,. that two of them unite their faith in prayer and supplication to the Lord in behalf of those spirits.[230] For he had beheld their miserable state in a vision, and wept at the sight, and said, "I had hoped that they would come to me; but they would not give me their love, but rather praised alien things and clung to things which did not belong to them," i.e., the things of this world.[231] He asks Abel, the great judge, whether there is anything he can do to help the spirits which remain "in the middle state" awaiting the final judgment, and he is informed that the work that will save them cannot be done "until the Judge of all comes at the end of time and decides their fate."[232]

Though proper "work for the dead" was only to come with the Messiah, Abraham was assured that it surely would come, and that his prayers on behalf of the dead would in time be answered. "Abraham's activity did not cease with his death, and as he interceded in this world for sinners, so will he intercede for them in the world to come. On that day he will sit at the gate of hell, and he will not suffer those who kept the law of circumcision to enter herein."[233] At once we think of "the Gates of Hell" and the promise to Peter, the other Rock; indeed, Genesis 12:3 might be taken as another form of the promise that what is bound and loosed on earth is bound and loosed in heaven. Abraham and Michael fell on their knees together when they were shown the broad and the narrow gates of which the Lord speaks in the New Testament, and prayed on behalf of the dead that they might yet enter into salvation.[234] In answer to their prayer, God sent an angel to take the spirits to an intermediate place, Paradise, upon which Abraham rejoiced and praised God for his boundless mercy.[235] A significant aspect of these other-worldly accounts is the way Abraham and Enoch can trade places—even as they do in the Pearl of Great Price. There, it is Enoch who makes the great appeal for the sinners, while he in turn is merely following the example of a higher one. (Moses 7:39.)

In the Jewish traditions Abraham claims the right of taking the place of both Enoch and Abel in sitting at the gate to examine those of his own dispensation who received the covenant from him.[236] In the shorter version of the Apocalypse of Abraham it is Enoch who keeps the records by the side of Abel the Judge, while Abraham stands before them to plead as an advocate for each spirit.[237] "Abraham's bosom" has been interpreted by the Rabbis as "a euphemism indicating the sign of circumcision," the sign that each of his children has received the covenant, that is, the assurance that he will give them his comfort and support in the hereafter.[238] In the ecstatic manner of the Thanksgiving Hymns of the Dead Sea Scrolls, the author of a Midrash (Midr. Ps. 40:4) bursts into songs of praise when he contemplates "the wondrous works and the thought (the Plan) Thou didst conceive, by which Abraham chose the yoke of the kingdoms for himself, for our sake, that we might . . . possess life in the world to come."

In traditional Judaism, according to K. Kohler, "the *main power* of Abraham" is in his constant intercession for the spirits who have passed on and are awaiting the judgment in another world; and this is considered "a specimen" of the type of work Father Abraham will do "after having entered Paradise. He will *always* be *milakh melitz* (the intercessor); on this idea the Kaddish or Prayers for the dead rests—that Abraham is the great champion of the dead."[239] Because of this work, each soul at the resurrection will be given a personal interview by one who will "effect a Tiqun for him, pray for him, and uplift him. . . ."[240] Recently Theodor Reick has argued that the Kaddish is the survival of an old "ancestor worship and devotion to

the dead," which was actually suppressed by Moses and the prophets, but has emerged whenever Israel was in particularly close contact with Egypt, for "they felt an emotional and mental affinity with the Egyptians."[241] That Moses withheld many teachings from the Jews is well-known, but it was not because those teachings were Egyptian, but because they were not ready to receive them.

Thus Abraham remains throughout eternity preeminently the friend of man, the kind father, husband, and host, the earnest and self-effacing advocate, the rescue worker, the zealous missionary, and finally the devoted worker for the dead. In this last capacity he is concerned as ever that the weak and helpless shall not be neglected; for as he checks the signs and tokens of those Israelites who come to him at the gate, he will take away those which the wicked and unworthy have received and give them to those poor souls, especially children, who died without receiving them.[242] Plainly we have to do here with a tradition dealing with what the Latter-day Saints call "work for the dead." This leads us to consideration of the broader subject of Abraham and the ordinances, in which the history of Abraham on the altar, which figures so prominently in the Book of Abraham, takes on a new and startling significance.

Abraham and the Ordinance

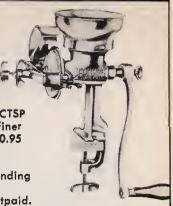
The New Abraham: Today, with the study of newly found documents that give a wholly new perspective on the early Jewish and Christian religions, the importance of Abraham has suddenly become enormously enhanced. Whereas the conventional Jewish view has been that "of only one mortal being, Moses, does Holy Scripture state that God spoke to him face to face . . . with all other prophets . . . the Deity speaks in dreams, in visions, in riddles,"[243] today we are told that the covenant made with Moses on Sinai was "but the fulfilment of the covenant made with Abraham," which is the true "foundation of the life of Israel ever since."[244] Whereas it has hitherto been taken for granted that "everyone knows that it was Moses who first knew the Eternal One,"[245] we now learn that "Abraham and not Moses was the founder of Israel's monotheism. . . . God is always described as the God of Abraham, Isaac and Jacob," not of Moses.[246] The covenant of the B'nai B'rith is today considered to be "the covenant that God made with Abraham, the first Jew, and afterwards renewed with Moses . . . the central and deathless theme and constitution of Judaism."[247]

Abraham seems to be regaining the matchless esteem in which he was once held by the Jewish doctors, who called him "Arba, the greatest of the faithful,"[248] *saddiq tamim*, "the perfect one,"[249] the first proselyte, first of his generation to follow God, who brought man near to God, the eye of the world,[250] "the saintly man [who] . . . justifies the creation of man. Because of him, man is vindicated."[251] He is the first and greatest of those "whose coinage is current in the entire world,"[252] who colonized the world for God, so that whereas "before Abraham the Lord was the king of heaven only, with Abraham he became the king of Heaven and Earth."[253] "Abraham entered into the covenant on which the world is based," says the Zohar (Lech Lecha 91b), "and thus the world was firmly established for his sake." There was a Hasidic teaching that "man is possessed of a ghost, a spirit, and a soul in this order of importance" and that "Abraham is the ghost of Israel; Moses his spirit, and the Messiah, his soul."[254] When at the Council in Heaven serious doubts were expressed as to the wisdom of creating the world, because of all the wickedness that would fill it, the view of Abraham and his few righteous descendants determined the deciding vote: ". . . forthwith the world was established for his sake."[255] Through his progeny and his missionary work "Abraham united the whole world for us, like a person who sews a torn garment together." (Midr. Rab. Gen. 39:3.) Abraham, Adam, Noah, i.e., the fathers of the great dispensations and their faithful descendants, are the real "kernel" of the human race; all the others are merely the "shell" of mankind.[256]

"The figure of Abraham today is enjoying great favor," writes E. Jacob. "History and faith, returning to their sources, regard him as their father. Scholars are searching for the real Abraham as never before."[257] The great appeal of Abraham, he points out, is the way in which he unites all men in a religion of love.[258] The motto of the new Institutum Judaicum for the combining of Jewish, Christian, and Moslem studies and interests at Tuebingen is "Abraham Our Father."[259] If Abraham is now being hailed as "the most pivotal and strategic man in the course of world history,"[260] the vindication for such an apparently extravagant claim is found in the Book of Abraham: ". . . for as many as receive this Gospel shall be called after *thy* name, and shall be accounted *thy* seed, and shall rise up and bless thee, as their father . . . and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood) . . . and in thy seed

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after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel . . . even of life eternal." (Abr. 2:10-11. Italics added.)

Most surprising is the way in which certain Roman Catholic writers are now giving Abraham priority over Peter himself as "the Rock." This goes back to an old Jewish tradition that "when God sought to create the world . . . when he saw Abraham who was to arise, he said, 'Now I have a rock (petra) on which to build and establish the world. For this reason he called Abraham a rock."[261] And just as Abraham the fugitive became nothing less than the Rock on which the entire House of Israel was founded, "just so the outcast Peter became the foundation of the New House of Israel."[262] Today Roman Catholics not only write about "Thou art Abraham, and upon this rock,"[263] but see in Abraham a figure of the Messiah who comes "to establish the Kingdom of God on earth,"[264] who is more than a mere anticipation of the Kingdom, as other prophets are, but actually "recapitulates" all of Israel's history in himself, focusing all the past and future in his person, being a restorer as well as a founder—such a figure, S. Cavalletti concludes, can only be a messiah.[265]

Along with the mounting prestige of Abraham goes the growing feeling that there was something very special, something most strange and wonderful, in his relationship with God. The face-to-face conversation in Genesis 18 is "as magnificent as it is strange," writes A. Parrot.[266] The strangest thing of all is the way in which God seems to talk to Abraham on an equal footing, as one man to another. (Midr. Ps. 18:22.) This suggests to Sol Schechter what he calls "a sort of *Imitatio hominis* on the part of God. He acts as best man at the wedding of Adam. . . . He visits Abraham on his sickbed."[267] "To Abraham God appeared in the form of men," says Maimonides, "but to Lot, whose faculties were feeble, they appeared in the form of angels."[268] No one was more opposed to any form of anthropomorphism than Maimonides, and one cannot help asking, to which of the two men, Abraham or Lot, would God be more likely to appear as he *really* is? It would be hard to find a clearer, more unequivocal statement than Genesis 18:8: ". . . and he stood by them under the tree, and they did eat"; yet the doctors have always declared in a single voice that they did *not* eat, since heavenly beings are immaterial.[269] "When we read of intercourse between God and Abraham," a modern scholar tells us, ". . . we must not think [in spite of the form of the words] of verbal speech, but rather of such intercourse as with men now."[270] Against this spiritual uniformitarianism, students are now realizing that the whole value of the Abraham story is that it does *not* deal with ordinary occurrences—it is completely removed from the world of everyday experiences. Learned rabbis now confess that they "cannot imagine the divine nature of the whole . . . in any other sense than of Rabbi Nobel's powerful . . . sermon of God's appearing before Abraham's tent: 'And God appeared to Abraham . . . and he lifted his eyes . . . and behold: *three men.*'"[271] However distasteful such literalism may be to the schoolmen, E. L. Cherbonnier points out, the Old Testament allows us no way out of it, for there man is seen to "share the same kind of existence which God himself enjoys. To learn this is like learning that one has won the sweepstakes. It made the Israelite cry, 'Hallelujah!'"[272]

Abraham's epithet, "the friend of God," suggests both intimacy and equality. When he pleads for his fellow sinners, Abraham almost seems to defy God, as when he asks him, "If you put evil into the heart of men, why are you angry with them when they do evil?"[273] These strange dialogues with God that still reverberate in Jewish tradition form an important part of the Pearl of Great Price, in which Abraham, Moses, and especially Enoch discuss with the Lord the state of man and God's dealings with him. It is interesting, since J. M. Ford suggests that Matthew 16:16-19 "may have an Aramaic background" and go back to "Biblical and non-Biblical material concerning Abraham,"[274] that the Lord tells Enoch in the Pearl of Great Price: "I am Messiah, the King of Zion, the *Rock* of Heaven, which is broad as eternity; whoso cometh in at the *gate* and climbeth up by me shall never fall." (Moses 7:53. Italics added.) Another significant parallel is when Abraham, faced with a hard assignment, *said in his heart*: "Thou didst send thine angel to deliver me from the gods of Elkenah, and I will do well to hearken to thy voice" (Abr. 2:13); for in the newly discovered Genesis Apocryphon, when Abraham is being confronted with the same task, "God reminds Abraham of all the favors which He has granted him since the departure from Haran, and then promises him His protection in the future."[275] And when he was in doubt about undertaking the unpleasant business of circumcision, his friend Mamre said to him, "When did He not stand by you—in the fiery

furnace, in famine, and in your war against the kings? Will you not obey him then in this matter?"[276] Here we have a single tradition that is also reported in the Book of Abraham, though Joseph Smith could have known nothing of it. Though intimate meetings occur, in the Book of Abraham as in the legends, God reveals himself to the Patriarch in many different ways and at many different levels, even as he did to Father Lehi.[277]

God was not offended by Abraham's boldness in defending his children; he was pleased with it, for "he came to the Lord with a sound heart." (Koran 37:84.) He was one of those "of strong faith and a firm mind in every form of godliness," to whom the angels administer directly, according to Moroni 7:30. And so God treats him as an equal: "My name was not known among my creatures, and thou hast made it known among them: I will regard thee as though thou was associated with me in the creation of the world." (Midr. Rab. Gen. 43:7.) The boldness of this statement is supported by others: "Rabbi Nehemiah taught that God turned over the bestowal of blessings to Abraham, saying to him: 'Until now it was my responsibility to bless my world. From now on, the bestowal of blessings is turned over to thee. Whom it pleases thee to bless, thou shalt bless!"[278] Another version has it, "From the Creation of the world I planned to bless my creatures. I blessed Adam and Eve and Noah and his sons; from now on it is you who shall impart blessings!"[279] One is strongly reminded of the promise to Peter, for here God is endowing a man with his own powers. The Midrash goes even further: "If Abraham had not sought to rival God, he would not have become possessor of heaven and earth."[280] It even asks us, "Why should not the world have been created solely because of the merit of Abraham?"[281] and claims that God "could not have created His heaven and His earth had it not been for Abraham."[281] Nay, Abraham appears well on the way to becoming a creator in his own right, for to bring people into the Covenant is the equivalent of giving them a new life—"it is as though he had created them" (Midr. Rab. 39:14); and though "not all the inhabitants of the world together can create even a single gnat . . . yet God accounted it to Abraham as though they had made them."[282]

Altar and Temple: Today Abraham is being described as the *restorer* rather than the initiator of the knowledge of God and his holy rites and ordinances. He both "recapitulates" all that went before and anticipates all that is to come.[283] This is in perfect agreement with the declaration at the opening of the Book of Abraham that Abraham's immediate ancestors had fallen away from "the order established by the fathers in the first generations, in the days of the first patriarchal reign." (Abr. 1:26.) According to Maimonides, "it was Abraham who found his way back from idolatry to monotheism."[284] This return to the old faith is symbolized by his rebuilding of the ancient altar of the first fathers, especially Noah. According to the Samaritan tradition, in Abraham the covenant of Noah is renewed,[285] just as the covenant of Adam was renewed by Noah when he built his altar after the Flood.[285] In the Book of Abraham, that patriarch is also represented as resuming the work of Noah. (Abr. 1:19; cf. 26-27.) Like Noah, Abraham's work represents the "restoration of the harmony that was broken" when men fell away in the preceding dispensation.[286]

"According to Jewish theology, Mt. Zion," on which Abraham built an altar to offer up Isaac, "is the cosmic rock uniting heaven and earth, and all the great sacrifices of the past were offered there" on an altar which was "demolished by the generation of the Division" but restored by Abraham.[287] This was supposed to be the very spot "whereon Adam had brought the first sacrifice, and Cain and Abel offered their gifts to God—the same whereon Noah raised an altar to God after he left the Ark; and Abraham . . . knew it, was the place appointed for the Temple."[288] There were seven who built altars before the temple existed—Adam, Noah, Abraham, Isaac, Jacob, Moses, and Aaron.[289] The most important of these was Abraham: It was he, according to Maimonides, who recommended that Mt. Moriah be consecrated as the place of the ordinances forever after, and who dedicated the spot for the future temple (as did Moroni at Manti, Utah).[290] For when Abraham was shown all the dispensations of the future in a vision, "God also showed him the future Temple service and the Law."[291] "Before he went down into Egypt," wrote Baring-Gould, "Abraham was shown the entire 'temple-worship' by God. After which he returned to Haran and instructed people in the true religion: he erected three altars and gave thanks to God."[292]

On this theme the Zohar (Sperling and Simon's translation) is full of remarkable hints and suggestions. It tells us that Abraham in building his altars "proceeded from grade (or step) to grade until he reached his own rightful grade (Lech Lecha 80a)." Thus "when Abraham entered Canaan, God

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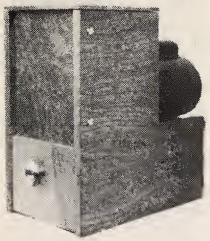
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appeared to him and he received a *nefesh* (became a living body), and built an altar to the corresponding grade of divinity." Then he went on southward and received a *ruach* (spirit); then he rose to the medium of the *neshamah* which is the highest degree." After this it was necessary for him to recapitulate all three steps "to test himself," and this was represented by his journey into Egypt (83b). It was only after his returning from Egypt and reviewing all the rites over again "so as to fix all in its proper place" and "keep the whole system united . . . that Abraham was fully endowed, and he became the lot and portion of God in real truth" (84a), the whole thing culminating in the assurance "the perfect faith which he had acquired on his first passage through the land would not depart from him and his descendants forever" (85a). An indication of the antiquity of this teaching is given in the Genesis Apocryphon, the twenty-first column of which begins: "In each place I pitched until I reached even to Beth-el, unto the place where I had built the altar, and I built it again." Thus the Zohar recounts that he reversed his course "to revisit his place and his grades, until he reached the first grade where his first revelation had taken place, back to Bethel, 'the perfect stone.'" (83b end.) The parallel to the Hopi system of *pasos* is quite astonishing.

Modern scholars tell us that Abraham's altars "had no use or significance except as a means of sacrifice," and that "nothing is known of the motive prompting these sacrifices, nor of the sacrifices themselves. . . . the type of sacrifice is not stated."[293] But the claim of the Pearl of Great Price is that "the Gospel began to be preached, from the beginning, being declared by holy angels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost. And thus all things were confirmed unto Adam, a holy ordinance, and the Gospel preached, and a decree sent forth, that it should be in the world until the end thereof. . . ." (Moses 5:58-59.) This teaching is certainly borne out by the Jewish traditions, which taught that "Abraham knew the entire Thora" and even the Halacha, which "God gave to the heavenly Sanhedrin," i.e., the council in heaven, though the Jewish Doctors confess themselves at a loss to explain how he came to know it all before the revelation on Sinai.[294] Thus "it is certain that Abraham was baptized,"[295] for anyone entering the covenant of Abraham "when he has immersed himself and ascended from the water [he] is an Israelite in every respect."[296] It was only to discredit Christian baptism, according to S. B. Hoenig, that the rabbis finally came to insist that circumcision alone was the "Covenant of Abraham," though actually it never was the Covenant but only "a token or sign marking the Covenant."[297] Likewise, though the locating of all the ancient altars on the site of the later altar of the temple at Jerusalem led to all sorts of geographical complications and speculation, its purpose was plainly to emphasize the continuity of the religion of Abraham and the other patriarchs down to Christ. Thus the tradition that Adam was made of the soil of Mt. Moriah binds all mankind "to the mountain on which Abraham would expiate our forefathers' sins."[298]

Expiation is atonement, and it was the Christians who made the most of the unbroken ritual line from Adam to Christ: "In that very place where Melchizedek administered as priest, where Abraham offered up his son Isaac, the wood of the cross was set up; at the place where the four quarters of the earth meet."[299] No concept was more appealing to the Christians than that which identified Isaac carrying the wood for his sacrifice with the Lord bearing the cross—to the very same spot, so it was held, and still is.[300] As Abraham stood on that spot, "he saw the cross of the Messiah, and the redemption of our father Adam."[301] There is no better known Christian legend than that which describes the cross of Calvary as resting squarely on the skull of Adam to represent the beginning and the ending of the process of redemption.[302] And Abraham stands exactly between them. There are five things, according to the Pirke Aboth (VI, 10), that God himself acquired in this world—the Torah, heaven and earth, Abraham, Israel, and the temple; these make up the main ingredients of the Plan of Eternity, and Abraham stands squarely in the middle: "Everything he does, Israel does later!" (Midr. Rab. 40:6.)

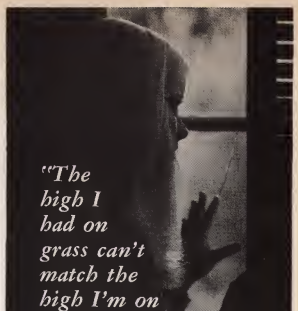
Abraham and Adam: Everything that Abraham does Adam did before him. As Adam left his Father's heavenly home for an earthly paradise, so also did Abraham. (Gen. 13:10.) "Get thee out" meant for Abraham a new opportunity for advancement, says the Zohar, "for thine own advantage, to prepare thyself, to perfect thy degree." (Lech Lecha 77b, end.) Finding himself in the new land, Abraham was instructed by the Lord, "Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee" (Gen. 13:17; Gen. Apocr. XXI, 8 ff), just as Adam was given the same order, to go forth and inspect the garden, possess it, and take

care of it. And as Adam was given charge of the animals to see to it that every form of life should flourish in its proper sphere and element and have joy therein, so "God said to Abraham: As I put *Adam* and then Noah in charge of all my creatures, I now put you in charge of them, and order you to give my blessing to them."[303] So Abraham like Adam has his Eden, his "Mystic Garden," where he protects all creatures from the withering blight of the empty spaces without.[304]

Both Adam and Abraham, when forced to go forth into a lone and dismal world, are designated by the code name of Jared, which Eisler points out means "fallen from high estate."[305] They become the ancestors and the type of "the Remnant saved and saving . . . the chosen tribe of Levi and . . . the suffering Jewish people,"[306] dramatically embodied in the sectaries of the desert, who in their way of life considered themselves "the free seed of Abraham" preserving their integrity in a real wilderness.[307] One remarkable episode in the Apocalypse of Abraham (10:2ff) shows us the hero lying unconscious on the earth while a voice says, "Go Jaoel [a sectarian name for Jehovah] in the power of my unutterable name, and raise that man up for me!" Then, says Abraham, speaking in the first person, "the angel whom He sent to me came to me in the likeness of a man, took me by the right hand, and raised me to my feet saying, 'Abraham, arise! . . . I have been sent to thee to strengthen thee and bless thee in the name of the Lord . . . the Creator of Heaven and earth.' " (10:5-7.) "Jaoel" tells Abraham, "I have been commissioned to visit you and your posterity, and *along with Michael* to give you our blessing eternally. Be of good cheer and go to!" (10:16.) As G. H. Box explains the passage, "The archangel Jaoel . . . here seems to play the part of Metatron-Michael. . . . The archangel Jaoel was specifically sent by God to instruct him [Abraham] and to initiate him into the knowledge of the heavenly mysteries."[308] The fact that the confusion of the names Jehovah, El, Michael, and Metatron is permitted to stand by the rabbis, who do not pretend to understand their relationships, is an indictation of the high authority and antiquity of the text.

These words of cheer to Abraham follow immediately upon instructions that he is to build an altar and offer sacrifices. (10:16.) In the very old Pseudo-Jonathan, the Lord says to Abraham: "This is the spot where Adam, when he was driven out of Paradise, built an altar, and offered up the first sacrifices to me. . . . It is now thy duty, Abraham, to build it again!"[309] Having built his altar as instructed, "Abraham opened his mouth and spoke in the Adamic language, which had ceased from the earth since the time of Babel," calling upon the Lord.[310] This, it is claimed, was the beginning of Jewish liturgy,[311] and the sacrifice offered by Abraham was identical with that offered by Adam and Noah before him.[312] It was up to Abraham to make the first move, since "there is no stirring above till there is a stirring below. . . . we do not say grace over an empty table." (Zohar, L.L., 88a-b.) But the prayer did not go unanswered; again Abraham was visited and received yet more light and knowledge, thereafter building three altars for the specific purpose of instructing his children and warning them against apostasy.[313] The last time Michael called upon Abraham, the Patriarch, in washing his guest's feet, recognized them as the feet of one of the three men who had visited him in Mamre long before (Gen. 18), whereupon he said, "Now I know that thou art an angel [lit., messenger] of the Lord, and wast sent to take my soul," but he hesitates to go with him save on certain conditions; "Michael returned to heaven" and reported to God, who told him, "Go and take up Abraham in the body and show him all things, and . . . do to him as to My friend."[314]

In these accounts "Abraham is the prototype of the novice who is initiated into the mysteries, just as in the Sefer Yetzira into the mysteries of its cosmological speculation,"[315] in which the Book of Abraham is so rich. The Talmud explains that in choosing Abraham rather than Adam to transmit the teachings, he reasoned, ". . . should Adam become corrupt, then Abraham will come and restore order."[316] It goes even further than that: "The Jews even attributed a Messianic character to Abraham, as completing or correcting the work of Adam," so that in Genesis 14:6, Abraham restores what Adam had lost.[317] If many studies have appeared in recent years discussing the early Christian equation of Adam and Christ, it must also be admitted that Abraham too partakes of the nature of both. There is no doubt that Christ and Abraham in the historical and doctrinal records alike (*geschichtlich und überlieferungsgeschichtlich*) present striking parallels, J. Soggin admits, though he is reluctant to admit any significant resemblance.[318] When Satan says to Abraham, "Why are you on the top of this dangerous mountain? You will be consumed!" trying to intimidate and coerce him;[319] or when Abraham is



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described as "one despised and smitten;"[320] or when the jailer calls in a loud voice at the mouth of the pit: "Abraham, are you living or dead?"[321] or when we are told that "the act of Abraham [the covenant and circumcision] remains a never-ceasing atonement for Israel,"[322] we naturally think in terms of Jesus Christ, as the New Testament bids us. One of the earliest Christian writings insists that it was Christ, "the True Prophet," who "appeared to Abraham and taught him the knowledge of godhead; showed him the origin of the world and its end; revealed to him the immortality of the soul and the manner of life which was pleasing to God; declared also to him the doctrine of the resurrection of the dead, of the future judgments, and of rewards and punishments to come. And then He departed again to the invisible abodes."[323] This agrees with the report of IV Ezra 3:13f, that Abraham alone was favored by God with a full revelation of "the end of the times, secretly by night."

To make the story complete, Satan deals with Abraham exactly as he does with Adam. He was waiting for Abraham in the land of Canaan just as he was waiting for Adam in the Garden: "The wicked serpent that was cursed held sway over the land of Canaan," though "it was in that land that Abram drew near to God." (Zohar, L.L., 79b.) It is significant that Satan in this particular context should be designated as the serpent. When Michael comes to make Abraham "acquainted with the higher wisdom which he had not known previously," i.e., to give him further light and knowledge (*ibid.*, 80a), he recognizes Satan as the old enemy whom he had cast out of heaven and rebukes him.[324] In the Apocalypse of Abraham it is Jaoel who rebukes the devil, telling him, "God will not permit you to possess the bodies of the righteous. . . . Depart from this man! For there is enmity between him and all that follow thee. . . . For behold, thy garment which was thine in heaven, is now reserved for him, and the perishable corruption that was his has gone over to thee!"[325] This, incidentally, offers a significant parallel to the story of the *two garments* of Moroni (Al. 46:23-26) and Tha'labi. After dismissing Satan, the Lord commands Abraham not to consort with him anymore, "lest he fall under the influence of his powerful mind."[326]

The Satan of the Abraham traditions is no fantastic monster with claws and horns; he is a handsome, well-dressed man and a persuasive speaker. As such he appears to the troubled king to instruct him on how to deal with Abraham; as such he appears to Abraham on the altar, advising him to yield sensibly to the monarch; as a venerable sage he argues with Abraham and Isaac and, approaching Sarah when she is alone, tries by convincing arguments to weaken her faith in the religion of her husband. He can be recognized not by frightful deformities but, according to the Pirke Aboth (V, 22), by (1) a disturbing eye, (2) a haughty spirit, and (3) a proud mind, whereas a disciple of Abraham has a good eye, a lowly spirit, and a humble mind. Such signs of recognition were considered important. Thus we are told that when Joseph revealed his identity to his brethren in Egypt, it was by showing them "the sign of the covenant, and he said to them: 'It is through this that I have attained to this estate, through keeping this intact.'" (Zohar, Lech Lecha 93b.) The Zohar explains that "this" is a sign imprinted in the flesh, and that "whenever a man is stamped [sealed] with this holy imprint, through it he sees God. . . . So if he does not guard it, 'they lose the nehamah given by God.'" (94a.) We are told that Jacob recognized the garment of Joseph when it was brought to him by "three marks or tokens that were on the garment," which showed it to be "the very one that had belonged to *Abraham*, having already had a long history," going clear back to the Garden of Eden.[327]

That Abraham had the priesthood is perfectly clear from the Book of Abraham and the Jewish traditions alike. The only problem for the learned Rabbis is just how and when he could have obtained it. One account tells us that Isaac asked his father as they climbed the mountain together, "Are you a priest, to make a sacrifice?" to which Abraham replied, "Shem the High Priest will make the sacrifice."[328] In another version Abraham asks himself, "Am I fit to perform the sacrifice, am I a priest? Ought not rather the high priest Shem to do it?" and God replies, "When thou wilt arrive at that place, I will consecrate thee and make thee a priest."[329] Still another has it that when Abraham asked, "Where is the priest to officiate?" the voice of God answered: "Henceforth thou art clothed with that dignity, as was formerly Shem, Noah's son."[330] According to the Midrash (Mid. Rab., 44) Melchizedek himself instructed Abraham in all the functions of the high priest, and we can easily surmise from this how Shem and Melchizedek came to be identified as one, though living centuries apart: It was indeed the priesthood of Shem that Abraham inherited (Abr. 1:19, 28), but since the practices of the priesthood had fallen into disuse in his family (Abr. 1:5), it was Melchizedek who gave him the necessary instructions.

It is common to trace the priesthood of Abraham back to Adam: "The Lord said to Abraham: 'Follow me, and I will make thee a High Priest after the order of Adam, the first man.'"[331] The Zohar reports that "Elihu was a descendant of Abraham and also as a priest" by his "exemplary behavior earned . . . the honorable title of 'The Man Adam,'" Adam being the archtype of the high priest.[332] The garment of Abraham just referred to was nothing less than "the garment of skin which God gave Adam," which was handed down as "a High-priestly robe" in a direct line to Seth, Methuselah, Noah, Japheth, Shem, and Abraham, and so on to Moses.[333] What has been called the "peculiar emphasis on covenants" in Abraham's career,[334] is closely connected both with Abraham's priesthood and with his celebrated hospitality. For hospitality is the receiving into one's own tent or family (the Hebrew word for tent is the Arabic word for family) of a stranger and outsider, that being the express purpose of the covenant. It was as a guest in Abraham's tent that the Lord covenanted with him. (Gen. 18:10, 14.) When by circumcision 318 strangers became members of Abraham's family, they were simply repeating Abraham's own covenant with the Lord, following his example as the type *convert*. (Midr. Ps. 17:12.) The circumcision itself was not the covenant, as many have falsely assumed, but only "a token or sign marking the covenant,"[335] and as such subject to being supplanted in time by other signs and tokens.[336] But whatever the signs or tokens may be, the important thing about them, as about the covenant itself, is that no one is born to them; they cannot be acquired unconsciously or automatically; everyone, including Abraham himself, is a convert; he inherits the kingdom not by birth but by willingly and knowingly entering a covenant. As far as birth is concerned, as Lehi told his haughty sons, "the Lord esteemeth all flesh in one; he that is righteous is favored of God." (1 Ne. 17:35.)

FOOTNOTES

216 Bez, cited by Beer, p. 90.

217 Midrash Rabbah, Gen. 39:14; D. M. Eichhorn, ed., *Conversion to Judaism* (New York: Ktar, 1966), p. 14.

218 Vermes, *op. cit.*, p. 74.

219 Ginzberg, *L. J.*, I, 219.

220 *Ibid.*, I, 263. "Abraham our father used to bend men to and lead them under the wings of the Shekinah. And not Abraham alone did this, but Sarah as well . . . ," J. Goldin, *R. Nathan*, p. 68.

221 Ka'ab al-Akbar, cit. B. Chapira, in *Revue Etudes Juives*, Vol. 69, p. 104; also in Mishna Torah, Aboda Zara I, 3.

222 R. J. Loewe, in A. Altmann, *Biblical*

Motifs, p. 179, n. 91.
223 N. N. Glatzer, *Faith and Knowledge*, pp. 119f.
224 G. F. Moore, *Judaism*, I, 344.
225 F. Weber, *System der altsynagogischen Theologie*, p. 257.
226 P. Montet, *Le Drame d'Avaris*, p. 33; "At Beyrut, Qatna, and Ugarit sphinxes and statuettes have been found, left there by missionaries." An Egyptian funerary text states that whatever one does for Re as a missionary or officiant in this world, he will do for one in the next, C. E. Sander-Hansen, *Sarg der Anchnesneferibre* (Copenhagen, 1937), p. 64.
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232 Kohler, *op. cit.*, p. 587.
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234 Kohler, *loc. cit.*
235 Ginzberg, *L. J.*, I, 304.
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251 D. Shapiro, in *Tradition*, Vol. 4 (1962), p. 214.
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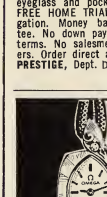
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End of an Era

Life Among the Mormons

In leading into our priesthood lesson concerning family growth and the role of the mother, our instructor asked, "Why do we exist in the human family as two different sexes—male and female?" Without hesitation the elders quorum president answered, "So there'll be opposition in all things."
—Brent Farley, Tempe, Arizona

Our 12-year-old Scout returned from a winter camp-out with this summation of his adventures: "It was real hard work setting the tents up. It was 22 below. The eggs froze, milk froze, water froze, we froze. I was right by the tent opening, and I was so cold I couldn't sleep all night. We didn't have any lunch because our patrol had already packed their gear and sent it back with a car that left early. Lowry got sick, Thayne got smoke poisoning, Chris got frostbite, and Darrell bawled all night because his leg hurt so bad." Then, in a perfectly sincere tone of voice, he concluded, "It was sure a lot of fun!"
—Virginia Christensen, Orem, Utah

"End of an Era" will pay $3 for humorous anecdotes and experiences that relate to the Latter-day Saint way of life. Maximum length 150 words.

If a man has a talent and cannot use it, he has failed. If he has a talent and uses only half of it, he has partly failed. If he has a talent and learns somehow to use the whole of it, he has gloriously succeeded, and won a satisfaction and a triumph few men ever know.
—Thomas Wolfe

Auto-Suggestion

Whenever I read to my
moppets,
and gather them close
'round my knee
to soothe and becalm them
for bedtime,
the one who gets sleepy is me.
—Evalyn M. Sandberg

"How is it you have not called me for my account?" the man asked his tailor. "Oh, I never ask a gentleman," he was told. "Indeed! How, then, do you get on if he doesn't pay?" "Why," replied the tailor, "after a certain time I conclude he is not a gentleman and then I ask him."

Originality is simply a pair of fresh eyes.
—T. W. Higginson

Open-minded or empty-headed—it depends on whether you're defining yourself or someone else.

You can't alter the past, but you can mar the effectiveness of the present by stewing about the future.

Senior missionary companion: "London is the foggiest place in the world." New elder: "Oh, no, it's not. I've been in a place foggier than London." "Where was it?" "I don't know—it was so foggy!"

St. Peter: And here is your golden harp. New arrival: How much is the first payment?

Progress comes not by some magic word, not by government edict, but from the thoughts, the toil, the tears, the triumphs of individuals who accept the challenge of raw material, and by the grace of God-given talents produce results which satisfy the needs of men.
—President Hugh B. Brown


The Era of Youth
Marion D. Hanks, Editor
Elaine Cannon, Associate Editor
Starting this month
...a new feature
The College Forum

The College Forum

Learning from People

Editor's note: There's something to be learned from older people. Richard Boyer and Jim Jardine, returned missionaries and college students, believe it. The trouble with older people is that when they talk, they don't always volunteer what you want to know about at that particular moment. So you tune out. You don't listen. Rich and Jim decided to tune in on people in the adult world who have done something important with their lives, who seem to have found some meaningful answers to questions youth have. This issue introduces a new series of interviews, with the student asking the adult about his life, his answers, his motivations. This month's interview is with Elder LeGrand Richards of the Council of the Twelve.



• Who would you say was the most influential person in your life as you grew up? Maybe you could tell us just a little bit about that person.

I'd say it was my father [George F. Richards]. I worked with him on the farm as a boy. When we used to hoe the weeds out of the corn patch, he'd ask us gospel questions. He'd say, "What is the gospel?" and have us try to tell him what we thought the gospel was. On a farm some men lose their tempers and start swearing and cussing when the horses don't do the things they ought to do. I never heard my father use an unclean word or a swear word in his life. The worst thing I ever heard him say was "Oh, fiddlesticks!" He was so honest that if he drove through a red light, he would go around the block and back through it again just to prove that he wanted to correct it. I remember we had with our farm a little implement and lumber business out there in Tooele. One of our friends started in the implement business, and my brother Joel said to Father, "Isn't it too bad that Brother Gordon had to start in the business just like we did?" Father said, "Well, Brother Gordon has to take care of his family just like we have to take care of ours." I never heard him criticize a person in his life; he was that honest about people.

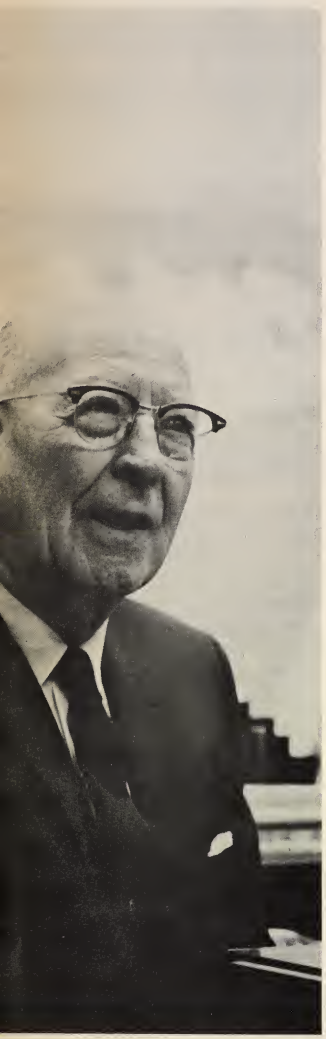
When it came to the end of the year the farmers would have to figure out their tithing for the year. He used to have us boys sit around the table with him and figure out everything he had produced on the farm during the year. Then he would say, "Now, have we overlooked anything?" and he would throw a little extra in for good measure to be sure we hadn't shorted the Lord on our tithing. We always had our family prayers night and morning. We had a large family—Mother had 15 children. We never came to the breakfast table but what our chairs were turned with their backs to the table, and we couldn't get any mush until we had had our morning prayer. It was the same thing at night. We were taught to have our secret prayers by ourselves as we would kneel at our beds. That's the way I was raised; that's the kind of influence that I had.

We never discussed in our home that my father might ever become one of the General Authorities, but I had the feeling in my heart from the time I was a boy that my father would become one of the twelve apostles. He was called while I was in Holland on my first mission.

An interview with

Elder LeGrand Richards

of the Council of the Twelve



He must have been an apostle for a long time, because he was president of the quorum when he died, wasn't he?

He was called into the quorum at the same time that President McKay and Orson F. Whitney were. There were three appointed in the same conference in this order: my father, Brother Whitney, and Brother McKay. Father was president of the quorum. I don't think President McKay was a better man than my father as far as his love for the Lord and the way he lived, but I do think he was a better executive than my father. And so I think the Lord took Father away to make room for Brother McKay. I think the Lord knew what he was doing.

Have you ever read a book, other than the scriptures, that made a special impression on you?

The one book that I read as a young man that made the greatest impression on me was *The Life of the Prophet Joseph Smith* by George Q. Cannon. I wished I had lived in his day so I could have been a friend to the Prophet and helped him through all the hardships and trials that he had to endure.

You have filled four missions for the Church and have always been associated with and involved in missionary work. What progress do you think we are making in our proselyting?

When I was president of the Southern States Mission, I told the missionaries that if they could get in a home one night a week for six months and learn how to tell our story, then at the end of that time the people would either join our church or they wouldn't be any good for any other church. I believe that with all my heart, because I knew I could take everything away from them and then build them a better house. I taught the missionaries that they have to learn to tell the whole story. I wrote an outline for them for one night a week for six months. I called it "The Message of Mormonism." It was the first outline presentation of the gospel in the Church. I said to myself, "Why don't you develop that outline the way you would present it?" And that's what brought *A Marvelous Work and a Wonder* into existence. That outline started to be used in many missions and stake missions. The difference between now and then is that now the missionaries go out and bear their testimonies and give the people just a little skeleton of what the gospel is and baptize them after six messages instead of 26, like I figured. Then they turn them over to the branch or ward to train and teach them the gospel. That's the difference in the program then and now.

Would you care to make a guess as to what we might be doing in missionary work in ten years or so?

I don't think we can ever hope for group conversions. I think it all has to come from the individual heart. The Lord said, you know, that he would call for "many fishers and many hunters, and they should fish and hunt them from the hills and mountains and from the holes in the rocks." That's what we've been doing. When I was in the South, we held a conference in west Florida. We traveled for miles and miles through the forest and didn't even see a home. When we got to the little chapel, there were 250 people. I said, "Well, if you didn't come out of the holes in the rocks, then I don't know where you came from."

The Lord said he would gather them "one of a city and two of a family" and bring them to Zion. That doesn't sound as if they would all come at once, does it?

What was the greatest challenge you met in the mission field? Was there any time that was harder than the others?

Yes, the hardest part was learning the Dutch language. If you think you've got something you would like to tell people and you can't tell them, that's tough! When I went on my first mission, Brother Anthon H. Lund talked to us missionaries before we went and said, "If you ever lack for anything to say, just get up and bear your testimony that you know that Jesus is the Christ, that Joseph Smith was a prophet, and that the Book of Mormon is true, and the Lord will give you something to say."

Brother Heber J. Grant was president of the European Mission, and he came over to Holland to hold a conference. We rented a big theater and had about 1,500 people there. I was sitting right down in front of the stand when President Grant said, "I want to hear from Brother Richards." As I walked up on the platform, I thought of what Brother Lund said, and I got up there and bore my testimony.

Now there are times when the Lord lifts you above your natural ability. I felt burned up with the Spirit. I felt as if the floor could have fallen from under me and I would have been left bearing my testimony. I didn't know I had done any good, but a few weeks later I went to a baptismal service in Rotterdam and a man who was being baptized said, "You don't know us, but we know you. We were at the meeting when you bore your testimony. That was the thing that started us investigating the gospel." I had just been there long enough to use enough language, broken as it was, to bear my testimony. That's when the Lord fulfilled to me the promise that Brother Lund made to us before we left to go on that mission.

I know that you speak to the missionaries when they go into the mission home and give them encouragement and direction. But what would you say to fellows who are recently returned from missions?

I just toured a mission and told the missionaries, "When you go home, if the bishop gives you a little job to do, you do it. If you will do the little jobs well, the big jobs will follow just as naturally as the day follows the night; but if you wait for a big job when you get home, you will just go down instead of up. You've got to keep climbing or you go the other way. There are only two directions to travel."

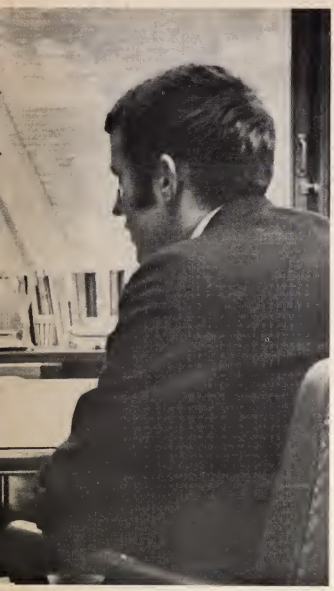
I think they have to wait a little while. Things have to take their turn. You can't need a bishop in every ward the minute a missionary comes home. If you love the Lord enough and you're not interested so much in yourself as you are in what you can do for him and his people, you will find plenty of jobs to do. You know, the Savior said that he that exalted himself shall be abased, and he that humbleth himself shall be exalted.

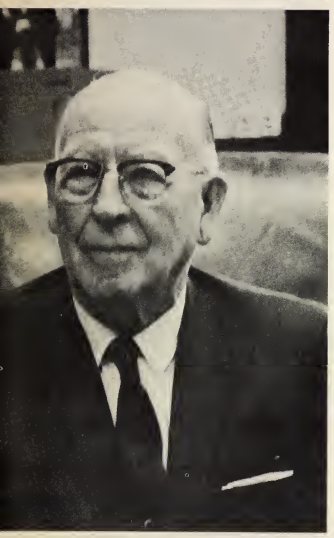
There are often rather interesting and special circumstances involved when men are called to be General Authorities. Were there any such events or special feelings about your call?

When I was asked to be the Presiding Bishop of the Church,









I had been back from my mission from July to April. I had stayed in the Tabernacle after the morning session of conference to meet the parents of the missionaries; then I walked down to my office. There sat President Grant. As I walked in, he said, "Oh, here he is now," and hung up the phone.

I said, "This looks suspicious." There weren't any vacancies that I knew of among the General Authorities, and he didn't give me time to comment.

"LeGrand," he said, "we are going to change the Presiding Bishopric this afternoon, and we'd like you to be the Presiding Bishop. Whom do you want for your counselors?" It took my breath away.

I said, "Well, President Grant, I can't think that fast. How long do I have to select them?"

"Oh, we want to sustain them this afternoon," he said. It was a quarter to one then.

Then I had this thought that I believe was inspiration. I said, "Well, when you were deciding whom you wanted to have for the Presiding Bishop, you no doubt had a list of names that had been handed to you by members of the Twelve. If you feel like entrusting those names to me, they would be men whom you brethren regard as having the qualifications for this calling. I believe I could select a couple of counselors."

"I think that's a good idea," he said, and he wrote eight names on a slip of paper. Then I picked these two: Marvin O. Ashton and Joseph L. Wirthlin.

You just celebrated with your wife your sixtieth wedding anniversary. What would you say is the most important thing for developing the kind of marriage and love that you so obviously have with your wife?

I think that the most successful thing in our marriage has been that we have both been 100 percent united in spiritual matters. We haven't been divided in our home. Furthermore, I think you can whip children into obedience when they are little, but when they are old, they will leave you. But if you love them into obedience when they are young, then they will stay with you throughout your lives. That's the way we raised our children. I can't remember a day when we didn't start it on our knees together and end it in a like manner. The kind of spirit that makes for a happy home is when you're interested in each other more than in yourself.

Is it difficult to be an apostle? I know it's hard on you physically, but do you find that there's real mental pressure on you as a General Authority?

I have a little pet saying that I keep that goes like this: "For every worry under the sun, there is a remedy or there's none. If there be one, hurry and find it; if there be none, never mind it." Now so many people cross so many bridges they never get to. What good does it do to worry about it?

When I leave here at night, I don't go home and do a lot of worrying, and yet I have a lot of very important things to do. I figure it this way: this is the Lord's work that I'm in, and I'm a very prayerful man. I try to do the very best I can, but I let the Lord do the worrying. It's his work, not mine. ○

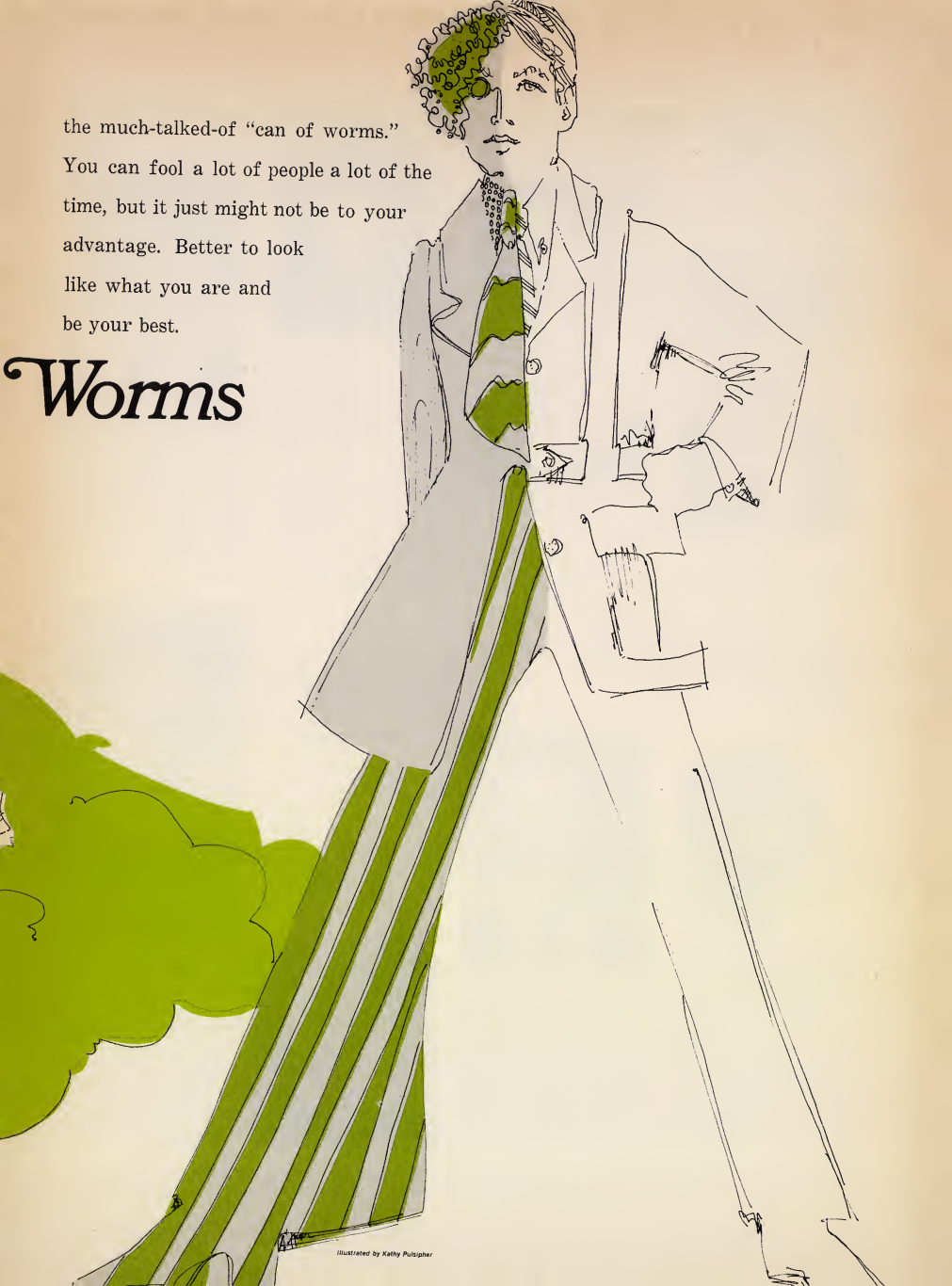


The outside ought to reflect the inside. A can of crab with a crushed pineapple label is still a can of crab. It would be great in a soufflé but not on ice cream! A can labeled sweet something can prove to be

A Can of

the much-talked-of "can of worms." You can fool a lot of people a lot of the time, but it just might not be to your advantage. Better to look like what you are and be your best.

Worms



Illustrated by Kathy Pulsipher

Getting to Know You

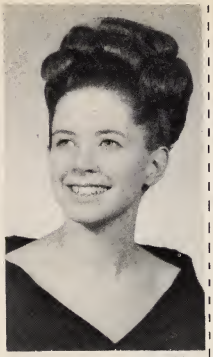


Theodore Southgate (Pennsylvania) is a gifted student of mathematics. Ted was admitted to the University of Pennsylvania at the age of 16, where as a freshman he was on the dean's honor roll with a 3.8 average; he has been active in the marching band and on the swim team, where he received his freshman letter. Ted has received his Eagle Scout and Duty to God awards as well as five Aaronic Priesthood awards.



Pamela Peterson (Minnesota) graduated third in her high school class, is listed in *Who's Who of High School Students*, and received her school's honor society scholarship award. She was a member of the National Honor Society, yearbook editor, and homecoming queen. She was also vice president of the pep club and a member of the band, the choir, and the mixed ensemble. In her ward in Duluth, Pamela has taught Primary for three years, has been chorister for two years in the Primary and Junior Sunday School, and is active in MIA.

Joy Platz (Mississippi) was recently named by the National Council of Teachers of English as the



winner of its annual competition. She was student vice-president at her high school, a member of National Honor Society, and a member of the Mu Alpha Theta honorary mathematics fraternity. She was the salutorian for her high school graduating class. She is attending BYU this fall on a full scholarship. She has been MIA music director for six years in the Biloxi Ward and was also the ward organist.



Jonathan Little (Wisconsin), 18, who has been able to walk only with the aid of crutches since childhood, has worked as student trainer and manager of the Brookfield Central High School football, basketball, and baseball teams. Jonathan earned two keys on the debate team and received a National Merit letter of commendation. Active in the Milwaukee Second Ward, he is now attending the University of Wisconsin, preparing for a career in law.



Marian Schlange (California), 18, is attending BYU, where she is YWMIA dance director in her ward. In high school, Marian was sophomore class treasurer, student body director of assemblies, a member of the California Scholarship Federation, and a seminary graduate. Last year Marian received the Daughters of the American Revolution Good Citizen award, the Bank of America Achievement Award for her accomplishments in fine arts, and a scholarship to BYU. She gave guitar lessons for four years to help pay her way for a tour of Europe. She received the Optimist "Outstanding Youth" award and was crowned Junior Miss of Ventura and Santa Barbara counties.

Gloria Eileen Wheeler (Montana), 26, attended Montana State University, where she received her B.S. degree in mathematics and served as vice-president and social chairman of the Deseret Club. Because of her achievements in mathematics, she received a Fulbright Scholarship to study in Germany. She earned a degree in psychology at the University of Michigan and her master of science degree in mathematics. Gloria is now finishing work on a Ph.D. in psychology. She leads a troop of Girl Scouts in a predominantly Negro area of Ann Arbor, Michigan, and is taking flying lessons. The YWMIA activity counselor, she has been a member of the cast of the Hill Cumorah pageant.



Nancy Anne Lush (Canada), 22, joined the Church five years ago. Since then, she has received her bachelor of arts degree in English



and is now teaching English in Manitoba. Nancy is a canoeing instructor and camp counselor. During Canada's centennial year, she represented the Church in Winnipeg on a centennial interfaith youth council, which planned activities to promote greater understanding between faiths. Nancy has also taught in the Sunday School for five years and is now the dance director in YWMIA.



H. Joseph Ard, Jr. (Colorado), 16, is a seminary graduate and assistant in the YMMIA. Last year, Joseph was secretary of Brighton High School student body in Denver and belonged to Key Club and the National Honor Society. He participated in sports, was band president for two years, and played the trombone in the concert, pep, and stage bands. He also sang leading roles in school musicals. He is attending the University of Colorado this year, beginning his studies in medicine.



Wally Stock (Wyoming) holds the record in his high school for the most touchdown passes in football and the highest scoring record in basketball; he is now on the University of Wyoming football team. While in high school, Wally was president of the sophomore class and received his Eagle Scout and Duty to God award. He completed four years of seminary in the Afton First Ward. He gave up a full athletic scholarship to the University of Wyoming to accept a call to the British South Mission.



Nancy Jo Romans (Nebraska) was a National Merit scholarship winner and received a four-year scholarship to BYU, where she will major in music. Nancy was the valedictorian of her graduating class and received a four-year pin for science achievements. She plays the clarinet and was awarded the John Philip Sousa band award for her school. She has also been a cheerleader the past three years. Her family drives 43 miles each Sunday to her ward, where she is the organist.

Learning to Love

By Connie Chapman

• Learning to love was the keynote of the exciting service project we participated in as the Laurel class of Hacienda Heights Ward in the El Monte Stake, California.

For almost two hours every Monday afternoon we visit the little children at a home for retarded children. There are presently about 50 children living there, and their ages range from a few months to 13 years old.

Before we started working with the children, we were instructed by a psychiatric social worker. He made a lasting impression on each of us from the first moment we heard him. He stressed many points to guide us in working with these children. He said that everyone has a right to be different, and that we are just as different as those retarded or spastic persons. We could have been born in their place, and they in ours. If we were these children, how grateful we would be to have someone come to see us. This thought gave all of us an incentive other than curiosity for coming each Monday.

We were taught never to have pity, but to have empathy. The children learn by continued and repeated patterns. We dressed in bright colors to make our appearance different from the nurses' all-white attire. The children would then recognize us as visitors, not as nurses. We had to be regular in coming so they could learn to expect us, which they did.

At first it was hard to be calm and confident, especially before we had seen the children. This was because we had no idea of what to expect. We were told to let the children come to us. This sounded difficult, as the normal child remains passive for quite a while before he or she "warms up" to a newcomer. However, from the minute we first arrived, we were surrounded by the children and immediately we loved them all and were accepted by them.

"Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." (Matt. 25:40.) We were touched as we saw the children struggle to talk, walk, learn, and do the things that come so easily to us. These things we often take for granted, and we learned a real appreciation of the very simplest of gifts from our Father in heaven.

We dearly love each of the children, and they are very choice friends to all of us. We realize now how wonderful our Father's plan is. These special spirits will inherit the kingdom of God.

At one time, we girls sang Primary songs to them, including the song "I Am a Child of God." Tears came to my eyes, and all of us were touched by the joy and beautiful feeling of peace that dwelt in the room.

When we grow to be wives and mothers, when sometimes life becomes even more complicated than it seems now, we will be able to look back and once again enjoy that peace and special love that sparked a flame of goodwill and service in our minds and hearts. ○

My students ask me,
"When are you going to
have your baby, Mrs. Garza?"
"July," I answer.
"Do you want a boy or a girl?"



He who chooses the beginning of a road, chooses where it leads to

By Lyn Garza

• It was 1964, Berkeley, California. I'd been working at the university—that wonderful, constantly stimulating university—for several months. The Free Speech Movement was knocking the slats out from under the Establishment's foundations. I loved every exciting minute of the kooks and protests, even though my role was mostly that of an observer.

Who can say what made me decide to finish my own education? Leave Berkeley? Unthinkable! Yet something seemed to be urging me on, and the plans began to take shape: go back to Brigham Young University, graduate in English, teach school. Suddenly my job and relative idleness seemed a little less important. Maybe I just wanted to finish what I'd started a few years ago. A little sadly, one day in September, I climbed aboard the California Zephyr, bade goodbye to my pals, and began to move toward the "square" old BYU I'd dropped out of a year before.

Once again involved in serious study, I found, miraculously, that there were actually fun, top-quality thinkers at BYU. Full of enjoyment, fall semester whizzed by. Christmas again! Back on the Zephyr and home for the holidays.

I couldn't wait to see my old friends, especially Linda. She had a new beau, her first of this kind. The name hadn't been coined yet, but now we'd call him a "hippy." I was dying to meet him, as she'd made him sound so intellectual, worldly, and attractive.

One night they came to my parents' home. He *was* attractive—a tall, blond Nordic type, obviously intelligent, relaxed, but a little strange in his speech. His conversation was extremely intense, and to me, at least, it made no sense at all. I learned later that he had been on a "trip." Linda had obviously flipped over him, but she seemed even more nervous than usual. She told me about his plans for a paper—studying the effects of peyote in Mexico. Very interesting. Linda nervously admitted that she was still deciding whether to go with him or not. I was welcome to come. Well, thanks, but . . .

"Say, Lyn, how about coming to this groovy party New Year's Eve? A few acid heads are going to get together and swing out. Plenty of acid, rock band, strobe lights, dancing, come-as-you-are type scene. What have you got planned?"

Well, it did sound quite a bit more exciting than the dateless evening I had to look forward to, but I had a few questions.

"What's 'acid'? What's an 'acid head'?" (Now, don't think I'm a complete idiot for not knowing these household phrases, but in 1965, LSD and all its mystical "charms" were known to only a few.)

"Well, 'acid' is a drug, LSD. It's completely harmless to the body and non-addicting, but it can liberate your inner self. It stimulates the unconscious and helps you know yourself and get rid of your hangups. It's absolutely *not* dangerous."

The experience sounded exciting, stimulating, novel. I thought about it. Why not? There seemed to be no reason whatever why not. It was safe, wasn't it? Why not? No reasons, just a funny feeling saying, "Don't."

"Hey, you coming?"

"No, I don't think so. No, I'm not afraid, it just doesn't hit me right, that's all. If you're so big on honesty and self-revelation, why take a pill to do it?"

I could have kicked myself that night as I greeted the New Year watching Jack Paar. All that fun!

Back on the Zephyr. BYU land. I was graduated, got married, and LSD and other drugs became household words and black clouds hanging over many people's lives. I'm teaching junior high school now, and many of my students are very concerned about drugs and all the other significant questions of life.

My students ask me, "When are you going to have your baby, Mrs. Garza?"

"July," I answer.

"Do you want a boy or a girl?"

"It doesn't matter. The important thing is that

it's healthy and normal!"

I laugh, and suddenly the words "healthy" and "normal" hit me very hard. I try to picture my baby—healthy and normal. Dozens of news reports flash before my mind—*recent* news reports: "LSD Found to Produce Permanent Chromosome Damage! Harmful to Offspring!"

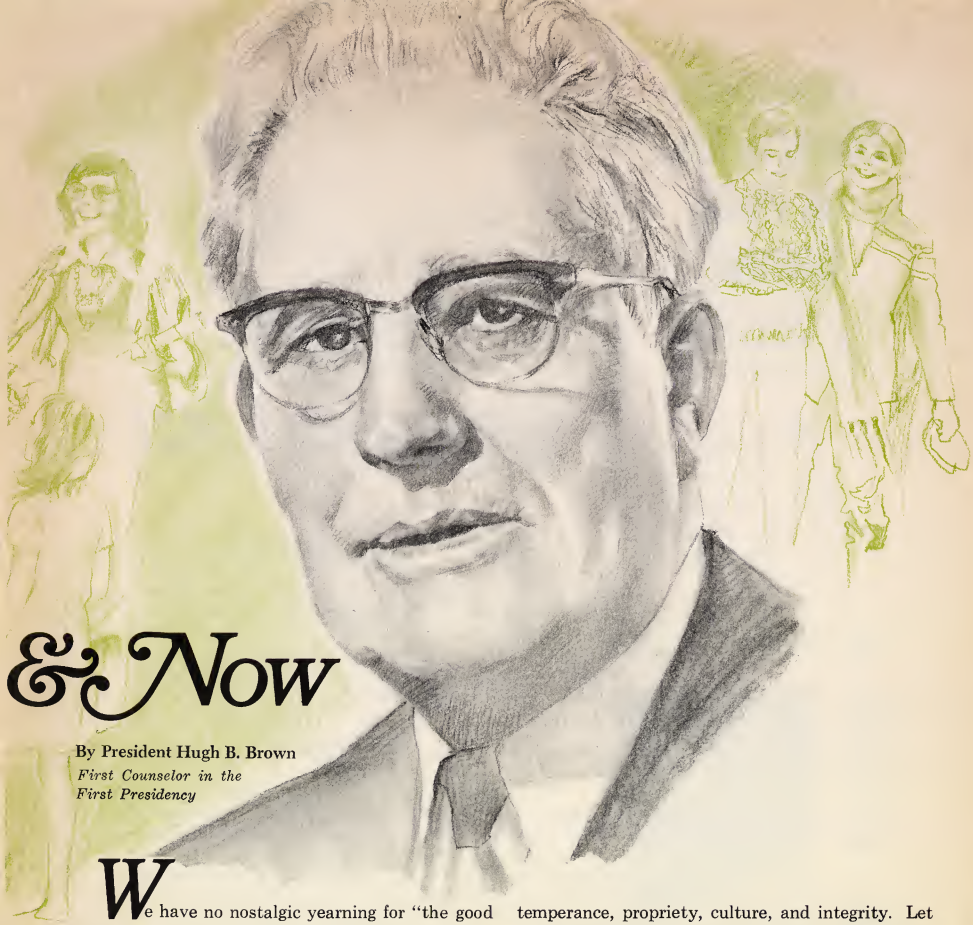
I wonder what mental agonies I would be going through if I'd popped those supposedly harmless pills a few years ago. What if I hadn't listened to that small inner voice that said, "This just doesn't hit me right, but I can't tell you why"? What further anguish would I experience if I were to give birth to a child, deformed by a bad choice of my own?

It is too horrible to imagine. The joy I feel now would be a nightmare, now that the "harmless, non-addicting" drug has been discovered to be one of the most permanently harmful, powerful drugs known to man.

How many choices will you have to make? How will you make them? Think ahead into the undiscovered realms of scientific discovery that will discover the real powers and significance to today's so-called "safe" turn-ons. ○



The Here



& Now

By President Hugh B. Brown
First Counselor in the First Presidency

We have no nostalgic yearning for "the good old days." They had their time and place, and we appreciate the distinctive examples of our fathers and mothers who met life's problems with notable success.

Although the poet said, "Time makes ancient good uncouth," our ancestors had some values, standards, and fashions that were based on discriminating good sense, deep spiritual insight, and religious faith. These values do not change with time.

We pray that virtue and modesty may garnish the thoughts and adorn the lives of our people, young and old; that we may be known for our temperance, propriety, culture, and integrity. Let our thoughts, words, dress, and general deportment indicate our belief in the sanctity of the body as the temple of God even as Paul declared it to be:

". . . for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

"And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 16-18.) ○

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"Hundreds of men will die on the battlefields this week, and yet that same old question keeps coming up: 'I'm only one. What can I do?' Well, I'll tell you what you can do. You can develop yourself into a strong, opinionated individual who knows who he is and where he is going and becomes involved in life around him. · Now I'm not asking you to join the army, but I am asking you to join the world of men, to find the truth, and then to stand up and defend your beliefs."—Paul Larson, Salt Lake City, Utah

What Leads to Failure?

" 'Knowing leads to success; not knowing leads to failure.' But in our journey into learning the angles of a triangle or where the development of a nation is gained, we should seek to find knowledge that involves the growth of character and the development of the spiritual side of man. It is important that we learn lessons that will teach us how to live."—Sydney Brown, Salt Lake City, Utah

You and Happiness

"Happiness can be different things to different people. To some, happiness is fun and games. To others, happiness is a good book, a quiet night at home. But almost universally the greatest and most genuine happiness comes from giving of oneself to others.

"Go out of your way to help someone. Each day, make it a point to do something special for someone else. For example, tonight after dinner you might offer to do the dishes for Mom so she can relax and read the paper. After she recovers from the shock, show her that your offer is genuine by doing the work cheerfully and quickly. After you're through, don't go bragging to the world that you've done your good deed for the day. You will have your reward in the inner happiness you feel and the knowldge that you've brought real happiness to your mom."—Kathy Poulter, California.









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